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## DID LUTHER COMMIT SUICIDE?\*

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ON the 18th of February, 1546, Dr. Martin Luther breathed his last in the town of Eisleben, where he had been born on the 10th of November, 1483, and all that was mortal of the man who had shaken the church and the world was a lifeless corpse. The immediate cause of his death was apoplexy of the heart, but he had been a sufferer from bodily infirmities for several years. It is a wonder that he did not collapse sooner under the burden of his herculean conflict with the most powerful system of spiritual despotism that had for centuries controlled the consciences of Christian Europe. It might have been better for his fame if he had died sixteen years earlier in the Coburg during the Diet of Augsburg, when he stood at the height of his power and usefulness.

During the last spring and summer a lively controversy has been carried on in Germany between Romanists and Protestants about Luther's death. It was begun by Paul Majunke, who seriously revived the long exploded myth of Luther's suicide. Majunke is a Roman Catholic priest, and was once a deputy to the Prussian Chambers, and editor of the "Germania," the chief organ of Ultramontaniam in Berlin, where, according to the prophecy of Cardinal Wiseman,

the war between Romanism and Protestantism is to be fought out. His pamphlet soon passed through four editions (which means a great deal, since pamphlets seldom pay the expense of printing). It was followed by a reply to his opponents, and by another, which he calls *A Last Word to the Luther-Poets* (meaning the Protestant biographers of Luther). His story is that Luther, after a hearty supper, in which he, as usual, freely indulged in wine, died suddenly, unexpectedly, and miserably by his own hand. His chief authority is an unknown servant of Luther, who, many years after his death, is reported to have stated that he found his master on the morning of February 18th, 1546, "*juxta lectum suum pensilem et misere strangulatum*" (p. 27). All his other authorities are rabid Romanists—Cochläus, Cornelius a Lapide, Sedulius, Bozius, Helmesius, Hosius—and merely repeat, with various modifications and partial contradictions, the rumor of a sudden and violent death of Luther, inflicted on him either by his own hand, or by the devil.

Majunke's cause was supported by a certain Dr. Martin Honef, in a pamphlet of 92 pages, in which he repeats over and over again, without a shadow of proof except vague rumor, that Luther hung himself by his handkerchief on the bedpost! I have never read a more worthless tract, but it deserves to be mentioned as an illustration of the silly superstition and low vulgarity of which a certain class of ignorant or malignant Romanists are capable.\* Fortunately,

\* *Luthers Lebensende. Eine historische Untersuchung von PAUL MAJUNKE. Vierte vermehrte Auflage. Mainz, 1890 (pp. 102). Die historische Kritik über Luthers Lebensende, von PAUL MAJUNKE. Mainz, 1890 (pp. 106).—Luthers Selbstmord. Eine geschichtliche P. Majunke's beleuchtet von Dr. Th. KOLDE, ord. Prof. der hist. Theologie in Erlangen. Dritte verbesserte und vermehrte Auflage. Erlangen und Leipzig, 1890 (pp. 48). Noch einmal Luthers Selbstmord. Erwiderung auf Majunke's neueste Schrift von Dr. Th. KOLDE, ordentlicher Prof. in Erlangen. Erlangen und Leipzig, 1890 (pp. 28).—Dr. Kolde und die Schrift Majunke's über Luther's Tod, in the "Historisch-Politische Blätter" (Rom. Cath.), Bd. 106, No. 1 München, 1890.—Luthers Lebensende in neuester ultramontaner Beleuchtung von Dr. GUSTAV KAWERAU, Prof. der Theologie in Barmen, 1890 (pp. 40).—Ein letztes Wort an die Luther-Dichter von PAUL MAJUNKE. Mainz, 1890 (pp. 52). With a picture of the house in Eisleben where Luther died.—Der Selbstmord Luthers, geschichtlich erwiesen von Dr. MARTIN HONEF. München, 1890 (pp. 92). Several newspaper articles on this controversy are noticed by Majunke in his second pamphlet, pp. 8—35.*

\* The following extract may serve as a fair specimen (pp. 59 sqq.): "Schrecklich und geheimnisvoll ist die Art, wie Luther von dieser Welt geschieden, schrecklich und geheimnisvoll sind die Umstände, unter denen er begraben wurde. Über alles interessant ist der Bericht des Helmesius über die Raben, welche Luther's Leiche folgten. Als die Leiche Luthers auf dem Wege von Eisleben nach Wittenberg die Stadt Halle erreichte, so erzählt er, und mit grosstem Pompe in die Kirche der Jungfrau Maria gebracht wurde, war die Menge der Raben,

there are other Catholics, even of the extreme Ultramontane school, who are fair-minded, honest, and scholarly enough to repudiate these productions and to give credit to the truth of history. Even Janssen, the champion of the literary revival of German Ultramontanism, who was first reported to agree with Majunke, wrote to him (as he has the manliness to inform the public in his *Last Word*, p. 51) that the assertion of Luther's suicide did not seem to him to have sufficient foundation.

Majunke was answered by two eminent Luther-scholars, Professor Dr. Kolde, of Erlangen, and Professor Dr. Kawerau, of Kiel. They have successfully vindicated the truth of history against the falsehood of slander for all those who have not closed their ears against the clear and strong testimonies of honest and reliable witnesses.

The controversy forms a characteristic episode in the great literary war between Romanism and Protestantism, which has been revived and stimulated by the *Culturkampf* and the conflict between Prince Bismarck and the Pope about the anti-papal May-laws of Prussia. It is, therefore, worthy of serious discussion.

A false story of Luther's death was started a year before it actually occurred by an anonymous Italian writer in a small pamphlet, which is embodied in Luther's works.\* According to this premature report, Luther, on his sick bed, demanded and received the holy sacrament of the body of our Lord Jesus

Christ, and died forthwith. Before his death he had ordered that his body be put on the altar and worshipped as a god (*come Dio fosse adorato*), but at his burial a terrible voice and commotion, like a tempest from hell, was heard, and scared the bystanders. When they looked up to heaven, they saw the most holy sacrament in the air. On the next day, in opening the grave, neither flesh nor bone nor clothing was seen, but a vile sulphur stench arose and sickened all who were present. By this occurrence many were converted to the holy Church, which is the pillar of the truth.

Luther republished this Italian pamphlet with a German translation and some notes, in which he says: "I, Martinus Lutherus D., confess and bear witness with this writing that I received this wrathful fiction of my death on the 21st of March, and have read it with great pleasure, except the blasphemy. . . . May God convert the pope and the papists from the devil."

Majunke has the audacity to assert that this story was manufactured by Luther himself to counteract the Council at Trent, which assembled in the same year. But Luther knew little or no Italian, and the pamphlet was sent to him by Philip of Hesse with a letter dated March 12th, 1545, which is printed in Rommel's *Philipp von Hessen III.*, 108, and in Kolde's reply to Majunke, p. 22. The Landgraf informed Luther that he had received the pamphlet from an honest man at Augsburg, that he had it translated by one of his courtiers who knew Italian, and that he wished it to be returned to him. He wrote on the same day to the Elector of Saxony, asking him to forward the tract to Luther, and inclosing the writing of his Augsburg correspondent, who said that the libel had been printed in Naples and many other places (Seckendorf, *Hist. Lutheranismi*, III., 580). We have also the reply of the Elector that he had forwarded the libel (Seckendorf, *l. c.*), and Luther's reply of March 21st, in which he says: "I shall have the tract printed in Italian and German, as it is not worthy of another answer. I will only show that I have read it" (Seidemann's supplement to De Wette's ed. of Luther's *Briefwechsel*, VI., 373).

After Luther's death, the imagination of his enemies invented all sorts of rumors—that he committed suicide, or that the Devil made away with him; that a cloud of black ravens followed his corpse; that the coffin was found empty, but filled with an intolerable, infernal stench.

We need not wonder at these and similar rumors. It seemed impossible to super-

*welche mit der Leiche gekommen und am anderen Tage mit ihr weiter zog, so gross, dass kein Menschenalter sich erinnern kann, je eine grössere Menge Raben gesehen zu haben. Ja, die Menge der Raben, welche mit dem Kadaver Luthers angekommen, war so gross, dass die Dächer der Häuser und die Zweige der Bäume kaum hinreichten, um jedem Raben ein Plätzchen zu gewähren. Die Lutheraner, welche bei der Leiche die Wache hielten, sangen die ganze Nacht hindurch ihre lutheranischen Kirchengesänge. Nicht minder schrien die auf den Dächern und Bäumen sitzenden Raben die ganze Nacht hindurch ohne Unterlass. Beide, Lutheraner und Raben, erfüllten die Nacht mit ihrem Geschrei, so dass man zuweilen nicht unterscheiden konnte, ob das Geschrei der Lutheraner die Raben oder das Geschrei der Raben die Lutheraner überlante. So wie diese zahllosen Raben mit der Leiche Luthers gekommen, verliessen sie auch mit der Leiche Luthers am frühen Morgen wiederum die Stadt. Unzählige Raben folgten so der Leiche Luthers.*

*"Helmseus selber kam kurz darauf nach Halle, wo ihm diese merkwürdige Thatsache erzählt wurde und alle Welt davon sprach. Eine merkwürdigere Begleitung hat gewiss noch kein Sterblicher nach seinem Tode gehabt, so lange die Welt steht. Es wird schwer halten, diese sonderbare Thatsache auf eine ganz natürliche Weise zu erklären.*

*"Man spricht viel von einem pestilenzialischen Gestank, welchen trotz der eisigen Kälte von der Leiche Luthers ausgegangen, so dass es Menschen unmöglich gewesen, die Leiche vom Stadthofe Wittenbergs in die Schlosskirche zu tragen und man hierzu Pferde verwenden musste. Ist nun dieser pestilenzialische Gestank auch noch so gross gewesen, so kann er doch nicht ein hinreichender Erklärungsgrund für diese aussergewöhnliche Versammlung von Raben abgeben, welche der Leiche Luthers gefolgt sind.*

*"Das Auge, das seinen Vater verachtet und schief auf seine Mutter blickt, sollen die Raben aushacken, so spricht der hl. Geist."*

*\* Welche Lügenschrift von D. Martin Luthers Tod zu Rom ausgegangen. Anno 1545. First printed under this title at Wittenberg, 1545. In Walch's ed. of Luther's Werke, vol. XXI., second part, 252-257; Erlangen ed., vol. XXXII., 425-430.*

stitutional Papists that such an arch-heretic as Luther should be permitted to depart in peace. The belief that there is an intimate connection between sin and punishment, which is true in general, but not in all particular cases, was entertained and falsely applied by the enemies of Job, and was rebuked by our Lord in the case of the man born blind (John ix. 3). Lactantius wrote a book (*De Mortibus Persecutorum*) to trace in the terrible deaths of the persecuting emperors the punitive justice of God, but forgot that Trajan and Marcus Aurelius, who persecuted the Church (ignorantly, like Saul), were among the best emperors, and died a natural death. The sudden death of Arius in the water-closet was construed by the friends of Athanasius into a signal judgment and warning against heresy. After the death of Ecolampadius the Romanists started the rumor that he had committed suicide, and even Luther was inclined to believe it; for he never entirely overcame the intolerance of the mediæval church in which he was brought up, and he believed in the power of the devil to kill people. He also regarded the tragical death of Zwingli at Cappel as a divine judgment for his heresy on the doctrine of the real presence, and doubted whether he was saved. In our day, after the death of Dr. Dollinger, which occurred January 10th, 1890, two false reports were circulated in Catholic newspapers, one that he died like Arius, the other that he had recanted his Old Catholicism and returned to the Roman Church. The first report was instantly refuted by the testimony of his physician, the second by the posthumous publication of his Letters, in which he declines all invitations to return. (*Briefe und Erklärungen von J. von Dollinger über die Vaticanischen Decrete*, edited by his friend, Dr. Reusch, of Bonn, München, 1890. Compare an article in this MAGAZINE, Vol. III., 132 sqq.) It is well known that the story is industriously circulated and actually believed by thousands of ignorant Catholics that the poor pope since 1870 is literally a prisoner in the Vatican, and obliged to sleep on bare straw, although the Vatican has 11,000 rooms, with plenty of good beds, and is surrounded by one of the largest and finest of gardens.

Let us now review the authentic facts of Luther's death.

1. From the last few weeks of Luther's life we have his own letters to his wife and to Melancthon.\* In these he gives an account of the incidents which occurred on his jour-

ney from Wittenberg to Eisleben from January 25th till February 14th, 1546—that is, till four days before his death. He complains of his ill health and the infirmities of old age, and has some hard words to say about the fifty Jews at Eisleben and the lawyers whom he disliked; but upon the whole he was in good spirits, and indulged in his usual quaint humor. He addresses his wife: "*Meiner lieben Hausfrauen Katharin Lutherin Doctorin Zulsdorferin, Saumärkterin und was sie mehr sein kann;*" also "*Der tiefgelehrten Frauen Katharin Lutherin, meiner gnädigen Hausfrauen zu Wittenberg.*" He informs her that he liked the "Naumburgisch Bier" and the Rhine-wine to which he was liberally treated at Eisleben by the Counts of Mansfeld. He allays her fears concerning his health by directing her to the Gospel of John and to his little Catechism, and reminds her that God Almighty could make ten Doctor Luthers without any trouble.\* In the last two letters to Melancthon and to his *Käthe* (both written February 14th) he informs them that the business which had called him to Eisleben was satisfactorily adjusted, and that he expected to return within a week to Wittenberg. There is not a word nor a hint in all these last utterances of Luther that he was in the least shaken in his faith or clouded in his mind, or contemplated doing any violence to himself. They prove just the reverse.

2. Luther's last manuscript. On the 16th of February, two days before his death, he wrote the following sentences on a piece of paper, which was found on his desk after his death:

"Virgil in his *Bucolicis* no one can understand, unless he has been a shepherd five years;

"Virgil in his *Georgicis* no one can understand, unless he has been a farmer five years;

"Cicero in his *Epistles* no one can understand, unless he has moved in a great commonwealth twenty-five years;

"The Holy Scriptures no one should pretend to have sufficiently tasted, unless he has ruled congregations for the space of a hundred years, with prophets like Elijah and Elisha, John the Baptist, Christ and the Apostles.

\* In De Wette's edition of *Luther's Briefe, Sendschreiben und Bedenken*, vol. v., 780-792.

\* "*Du willet sorgen,*" he writes, Feb. 7 (De Wette, v., 787), "*für deinen Gott, gerade als wäre er nicht allmächtig, der da Könige, zehn Doctor Martinus schaffen, wo der einige alte erschaffe in der Saal oder im Ofenloch oder auf Wolfes Vogelheerd. Lass mich in Frieden mit deiner Sorge, ich hab einen besseren Sorger, denn du und alle Engel sind. Der liegt in der Krippen und hänget an einer Jungfrauen Zitzen; aber sitzt gleichwohl zur rechten Hand Gottes des allmächtigen Vaters. Darumb sei in Frieden. Amen.*"

"*Hanc tu ne divinam Æneïda tenta,  
Sed vestigia pronus adora.*"

"We are beggars. This is true.† 16 February, anno 1546."

These are the last words from the pen of the Reformer. They are thoroughly characteristic, and bear testimony to his humility and deep sense of the inexhaustible riches of the Word of God. No one would infer from this document, which Majunke ignores, that the dying author was on the eve of committing suicide.

3. A full account of Luther's last journey, sickness, and death was prepared by three friends and eye-witnesses, Dr. JUSTUS JONAS, of Halle, Magister MICHAEL CÆLIUS, court-chaplain at Eisleben, and AURIFABER, Luther's secretary and editor of his table talk, at the request of the Elector of Saxony. They state at the close that they were present at the happy end of Father Luther till his last breath, and that they have reported nothing but what they had heard and seen, together with princes, counts, lords and others who were present. The document was printed at Wittenberg and Frankfurt, in 1546, in pamphlet form, and is incorporated in the larger editions of Luther's works.‡

The following are the principal facts according to these three witnesses :

On the 23d day of January, 1546, Luther left Wittenberg reluctantly in obedience to an invitation of the Counts of Mansfeld, who desired him to settle a controversy between them. He ventured on the perilous winter journey in the hope of making peace. The first night he stopped at Bitterfeld. On the 24th, at 11 A.M., he reached Halle, and spent three days with his friend and former colleague, Dr. Jonas. He was detained by sickness (the stone from which he suffered much); nevertheless he preached on the conversion of Paul in the Church of Our Dear Lady.

On the 28th of January he set out for Eisleben, accompanied by his three sons and Dr. Jonas. In crossing the river Saale by a boat he said, jestingly, to Jonas: "Dear Doctor Jonas, would it not be a great pleasure to the devil if I, Doctor Martinus, with three sons and with you were to drown?" At

the frontier of the territory of the Counts of Mansfeld he was received by one hundred and thirteen horsemen. He felt very weak in the wagon and fainted, but recovered after being rubbed with warm cloths. He remained at Eisleben from January 20th till February 17th, attended to the business of the Counts of Mansfeld, preached four sermons, communed twice, and ordained two ministers "after the apostolic manner." He also confessed and received absolution after the Catholic fashion to which he adhered.\*

On the evening before his death he spoke much of death and eternity. After supper he retired to his chamber, followed by his sons Martin and Paul, and by Master Cælius, and prayed as usual before the window. He complained of pain in the chest. After taking some medicine he slept till ten o'clock. When he awoke he made the odd remark to Dr. Jonas (who had been called to the sick-room) and to Master Cælius: "Pray for our Lord God and his Gospel, that it may go well with him; for the Council of Trent and the sorry Pope are very angry with him."†

Jonas, Cælius, the two sons of Luther, his servant Ambrosius and other servants remained with him during the night. He awoke at one o'clock and said to Jonas: "Oh God, I feel so ill. I believe I shall remain here in Eisleben where I was born and baptized." He repeated in Latin the words of Psalm 31: 5: "Into thine hand I commend my spirit; Thou hast redeemed me, O Lord, Thou God of truth." He again complained of distress in the chest. Two doctors, Count Albrecht and the countess, and other persons were called to his bedside, and administered medicine. He prayed: "Oh my heavenly Father, God and Father of our Lord Jesus Christ, thou God of all comfort, I thank Thee that Thou didst reveal thy dear Son Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and praised, whom the Pope and godless people persecute and blaspheme. I pray thee, my Lord Jesus Christ, take care of my poor soul. Heavenly Father, although I must leave this body, I know surely that I shall abide with Thee forever, and that no one can pluck me out of Thy hands." He also repeated in Latin John 3: 16: "God so loved the world," etc.

\* Loosely quoted from Statius, *Thebaid.*, Lib. XII. v. 816 sq.

"*Nec tu divinam Æneïda tenta,  
Sed longe sequere et vestigia semper adora.*"

† "*Wir sind Bettler. Das ist wahr.*" I remember that Dr. Neander was deeply impressed with these words, and wrote them in my album with the addition: "*Theologia crucis, non gloriæ.*"

‡ Walch, Vol. XXI. (Theil II., *Nachlese*, pp. 280-296). Majunke reprinted the report as an alleged fiction in his first brochure, and thereby furnished the best refutation of his slander to unprejudiced readers.

\* The Lutheran Church retained at first, besides Baptism and the Lord's Supper, as a third of the seven Catholic sacraments, Confession and Absolution. Luther used to confess to Dr. Bugenhagen, his pastor.

† "*Belet für unsern Herrn Gott und sein Evangelium, dass es ihm wohlgehe. Denn das Concilium zu Trent und der leidige Papst zürnen hart mit ihm.*" It should be remembered that the Council of Trent was in session at the time, and ended with an anathema on all the distinctive Protestant doctrines.



(which was one of his favorite passages), and Ps. 68 : 20 : "God is unto us a God of salvation, and unto Jehovah the Lord belong the issues from death."\*

Cœlius asked him : "Reverend father, will you steadfastly die believing in Christ and the doctrine which you have preached?" Luther replied with an audible "Yea." Then, turning to the right side, he fell asleep never more to awake. He departed peacefully and gently in the Lord, like Simeon.

At four o'clock in the morning the Prince of Anhalt, the Counts of Mansfeld, and other noblemen appeared. A large number of friends and citizens came during the day and shed tears over the body.†

On the 19th of February, at two in the afternoon, the body was carried to the Church of St. Andrew with great solemnity. Dr. Jonas preached the funeral sermon on 1 Thess. 4 : 13-18, speaking first of the person and gifts of Dr. Luther, secondly of the resurrection and eternal life.‡ The corpse was left in the church during the night and watched by ten citizens. Two painters made a copy of the dead face.

On the following day, at noon, after another funeral sermon by Cœlius, the remains were removed in the presence of a great crowd, which accompanied them to the outer gate with many tears and cries. The bells were rung in all the villages through which the funeral procession passed. It arrived in Halle at 8 o'clock, and was received by the pastors, the magistrates, the teachers, schoolchildren, and a crowd of men and women.

On Sunday, the 21st, the procession proceeded to Bitterfeld, and on Monday to Wittenberg. The rector, professors and students of the University, teachers, and magistrates were in waiting to accompany the remains to the castle-church (so famous for the Ninety-Nine Theses which twenty-nine years before had opened the drama of the Reformation). Dr. Pomeranus, his pastor, preached a German funeral sermon before some thousand people, and Melancthon a Latin oration.§

This document bears in every sentence the mark of honesty and accuracy. It proceeds from three respectable scholars, who were

personal witnesses. It is throughout consistent with the character of Luther. It is confirmed by all we otherwise know of his last days. It has been accepted by his Protestant biographers, and not been disputed by Catholic writers of note, including Döllinger and Janssen.

To get rid of these witnesses Majunke deliberately declares that they manufactured this report in order to deceive the public and to stop the rumor of Luther's suicide!

4. The funeral sermon of Cœlius, preached at Eisleben on the morning of the 20th of February, 1546, in view of the coffin which contained the remains of Luther, confirms the report of the three witnesses in every essential fact.\*

According to Majunke, Cœlius must be a double liar. He finds a straw of support in a passage where Cœlius speaks of men who will spread the rumor that Luther was found dead in his bed.† Such an apprehension was quite natural, considering the fact that a rumor of that kind had already been propagated before Luther's death. And we learn from a letter of Jonas to Dietrich, dated Halle, March 9th, 1546, that the monks and papists spread the rumor that the coffin of Luther was found empty—that is, that the devil had stolen his corpse.‡

5. In addition to these eye-witnesses of well-known reputation we may mention about a dozen less known persons who were present either before or immediately after Luther's death—namely, his two sons, Paul and Martin, his servant Ambrosius, whom he had brought with him from Wittenberg, his host, Hans Albrecht, the town-clerk, two physicians of Eisleben, Count Albrecht of Mansfeld and lady, Count Schwarzburg and lady, three Counts (Philipp, Hans Georg, and Volrath) von Mansfeld. In less than two hours after Luther's death, Justus Jonas sent a report of Luther's death to the Elector of Saxony.§ and the same courier carried two letters of Count Albrecht of Mansfeld and Prince Wolfgang of Anhalt to the Elector.|| Count Hans Georg von Mansfeld informed Duke Moritz of Saxony on the same day that Dr. Luther, after effecting a peaceable settlement between him and his brothers, died a happy Christian death at two

\* In Walch's edition, vol. xxi. (II. *Nachlese*), 308-329.

† "Es finden sich wie mir fürkommt schon jetzt Leute die durch den bösen Geist getrieben, zubringen sollen, als habe man ihn im Bette todt gefunden. Nun trage ich nicht Zweifel, der so von Auebeginn ein Lügner ist, wird noch mancherlei mehr und geschwinder Lügen erdenken."

‡ Kawerau, *Briefwechsel des Justus Jonas*, II. 186 : "Monachi et papiste inzerunt in feretro Lutheri evanuisse corpus, vacuum huc nos adveziere feretrum." Kolde directed Majunke's attention to this letter.

§ In Kawerau's *Briefwechsel des Justus Jonas*, II. 177 sq. || Krumhaar, *Grafenschaft Mansfeld*, Eisleben, 1855, p. 278. Kolde, l. c. 10.

\* In an autograph kept at Rudolstadt, Paul Luther makes special mention of the fact that his father repeated the passage John 3 : 16 three times on his death-bed in his and his brother Martin's presence. See Köstlin, *Martin Luther*, II., 688 (2d edition, 1883).

† "Da haben ihn in dem Sarg liegen sehen viel vom Adel, die ihn mehrentheils gekannt, Mann und Weib, etliche hundert, und ein sehr gross Anzahl Volks."

‡ The sermon is printed in Walch, l. c. 363-386.

§ Both are printed in Walch's edition, l. c. 329 sqq. and 342 sqq.

o'clock in the night.\* There is also extant a private letter of John Aurifaber to Michael Gutt at Halle, written on the 18th of February, to the effect that Luther died between two and three in the preceding night like a good Christian, after having in the evening partaken of a hearty meal in cheerful spirits.†

If we consider this array of testimonies, we may well say that there are few men in history about whose last days and departure we have such full and reliable information as about Luther.

All these witnesses are either ignored by Majunke or turned into liars and conspirators, who deliberately concealed the truth and deceived the public!

And what are the witnesses he is able to quote against those liars and conspirators? Only a few malignant papal polemics who wrote thirty or forty years after Luther's death, and who themselves made their assertions merely on vague rumors without a shadow of proof. Such witnesses would be ruled out of any court of justice without a moment's controversy.

Majunke, in the first edition, mentioned as his oldest witness a certain Christophorus Longolius of Cologne, "a theologian held in special estimation by Erasmus," who "in the year of Luther's death" spoke in his *Oratio ad Lutheranos* of a man who perished miserably of a nasty disease contracted by licentiousness.‡ Kolde (pp. 24 sqq.) proved that this Longolius died September 11th, 1522—twenty-four years before Luther—and alluded to Ulrich von Hutten, who was infected by that disease! Majunke ignores this correction and repeats the passage of Longolius (in the fourth edition, pp. 15), remarking, by way of excuse, that he did not understand him to charge Luther with licentiousness, but only with intemperance in eating and drinking!

The rumor of Luther's suicide by hanging did not take printed shape and form till 1593, when Thomas Bozius, in a large polemical work, *De Signis Ecclesiarum*, published at Cologne, stated it on the authority of an unnamed servant of Luther, who was at that time a boy and bound by an oath not to divulge the secret, but did divulge it after his return to the Catholic Church.† Of

such a boy-servant of Luther and his subsequent return to the Catholic Church history knows nothing. Why did Bozius not mention his name? His object was to show that all heretics from Simon Magus down to his own time died a miserable and unnatural death, and after speaking of Luther, he goes on to assert with equal confidence and equal falsification of history that Œcolampadius was strangled, that Calvin died of a complication of horrible diseases, that Bucer was fetched by a fierce demon, who visibly appeared to the terror of the bystanders, slew him, and scattered his entrails in the bedroom!\* These additions destroy the credit of what he reports of Luther, and are prudently omitted by Majunke.

Nevertheless the story was readily believed and repeated with various amplifications by such Catholic writers as Cornelius a Lapide (1600), who added that Luther was moved to his act by desperation and the fury of a demon, and Cardinal Bellarmine, who knew that the devil distorted the face of Luther.

At last Henricus Sedulius, a Franciscan monk, in a fiercely polemical work against heresies, published at Antwerp, 1606, revealed the true story of Luther's suicide by hanging himself at the bedpost on the ground of a written declaration of a chamber servant of Luther (*cubicularius quidam Martini Lutheri*) to the effect that he carried Luther to his bed in a state of intoxication (*plane obrutus potu*), and found him the next morning strangled at the bedpost; that he was bound by an oath to keep the secret and to spread the report that Luther died suddenly, but that he could no longer resist the power of truth and the voice of conscience.‡ Then Sedulius tells the ridiculous story of the ravens which were summoned by the chief of devils and followed Luther's corpse all the way from Eisleben to Halle and Wittenberg.

But Sedulius never saw that confession, nor does he give the name of the "worthy man" (*dignus vir*) who told him of it while he was at Freiburg in the Breisgau, nor the name of the servant of Luther who made the

*serciebat et superioribus annis ad nostros se recepit, Lutherum sibi ipse ipsi laqueo injecto necem miserrimam attulisse; sed datum profinus cunctis domesticis rei consensu iurandum, ne factum divulgarent, ob honorem adiacere Evangelii.*" Lib. XXIII., c. 3, quoted by Majunke, p. 25, and more fully by Kolde, p. 25 sq.

\* Kawerau, l. c. II., 180: "... tel er [Luther] disdilige nacht umb zwö uhr christlich, eiliglich und wol verschieden und hat also sein leben beschlossen."

† See the letter in Kolde, *Analetha Lutherana*, p. 427, and in his book against Majunke, p. 11.

‡ "Nostis hominem altero cruce claudum . . . morbo qui libidinem ejus obscenis pustulis indicet, fæde misereque confectum." The book of Longolius appeared at Cologne, 1545.

\* "Lutherus cum resperere laute cenasset, ac lectus somno se dedisset, ea nocte suffocatus interit. Auditi hanc ita primum compertum testimonio ejus familiaris, qui tum puer illi

"Bucero dicunt animam pene agenti astutissime demonia horrendum, qui cunctos astantes timore exanimavit, a quo ut animam crederet secum, fuerit percussus; nam lecto deturbatus effusus per cubiculum passim huc illuc visceribus multisque cruciatibus exanimatus exspiravit."

† *Præscriptiones adversus Hæreticos*, Ch. XVIII., 25-27. Majunke, p. 95 sq. The book teems with reports of the horrible deaths of heretics. Among other fictions, Sedulius asserts that Œcolampadius was so grieved at Zwingli's death, "ut paulo post a fortuna, quam incestus polluit nuptiis, in lecto extinctus repertus fuerit."

confession, nor the time when he made it. Such a testimony is absolutely worthless, and with it stands or falls the whole fable of Luther's suicide at the bedpost. No respectable Catholic historian has dared to give it credit.

By unearthing this myth of popish ignorance and malice Majunke has elicited a confirmation and propagation of the historical truth concerning the pious departure of the great German Reformer, and unwittingly done good service to the cause of Protestantism.

FOR THE MAGAZINE OF CHRISTIAN LITERATURE.

### IS INFANT BAPTISM DECLINING ?

BY REV. G. S. BAILEY, D.D., EDITOR OF THE  
*California Baptist.*

THE MAGAZINE OF CHRISTIAN LITERATURE for last October quotes an article on this subject from the *Independent* of New York, August 28th, in which it states, "The *Examiner* and other Baptist papers have frequently said that infant baptism was decaying. It would not at all trouble us if the assertion were true; but we cannot blind our eyes to the fact that it is not true."

The *Independent* then gives reports of the Congregationalists since 1880, in which it says there has been a steady increase, the ratio being now, among Congregationalists, one infant baptism to 55 members annually. Having occasionally given some attention to this subject for forty years past, will you allow me to state a few facts?

The Episcopal Church, from 1841 to 1856, reported one infant baptism for every seven communicants. The Congregationalists now average one to 55 members, or about one eighth as many. Do the other seven eighths of the infants of Congregationalists go unbaptized? It may be remembered that there was a time in colonial days when Massachusetts parents who neglected to have their infants baptized were arraigned before the court and punished (see Backus's "Church History," p. 95). Infant baptism was then the universal custom of Congregationalists and of all other pedobaptist churches. From statistics gathered forty years ago, I see that the Congregationalists then reported one infant baptism for 47 members. From 1859 to 1865 the average was one to 66, and in 1870 it was one to 72. The *Independent* says the average is now one to 55, while forty years ago it was one to 47. How much increase of ratio in forty years? But the *Independent*

says that at present, in Rhode Island and Connecticut, the ratio is about one to 60; in Massachusetts, one to 74; in Vermont, one to 119; in New Hampshire, one to 132; and in Maine, one to 199! Yet New England Congregationalists are supposed to occupy the front rank in biblical scholarship and general intelligence. And here is shown a marvellous decline of infant baptism among them.

The *Independent* gives statistics of other denominations also as to infant baptism. It says the Evangelical Association (German Methodists) report one infant baptism to fourteen and six-tenths, and the Reformed German Church one to thirteen and nine-tenths. This is about half as many as the Episcopalians averaged in 1849.

Twenty years ago four German Methodist conferences reported one infant baptism to eight communicants, or nearly twice as large a ratio as they report now, while five New England Methodist conferences, twenty years ago, reported but one infant baptism to 177 members, or only a twentieth part as large a proportion as the German conferences. Which are the more intelligent biblical scholars, the New England Methodists or the German converts?

The *Independent* says, in the Methodist Episcopal Church, South, the average is one infant baptism to thirty-three and nine-tenths, and in the Methodist Episcopal Church, North, it is one to thirty and two-tenths. But twenty years ago it was one to 27.

The Old School Presbyterian Church, previous to its union with the New School, reported one infant baptism to 19 members. Now the Presbyterian Church, North, reports less than one to 31; and the Presbyterian Church, South, less than one to 30.

The *New York Recorder* (the predecessor of the *Examiner*) of March 28th, 1849, contains lengthy extracts from an article in the *Churchman* on the decline of infant baptism among the Presbyterians, the writer having been a Presbyterian minister, educated at Princeton, but, because of their neglect of infant baptism, had joined the Episcopalians. He said that, in the leading Presbyteries of Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis, and Charleston, the ratio of infant baptisms to membership was one to 25, while in the Episcopal Church the ratio was a little more than one to 5. That Episcopal writer, in 1849, commented on the decline of infant baptism among Presbyterians thus:

"So few already are the infants baptized in the Presbyterian denomination in this

country, that it differs but little from a Baptist community, and may, in strict propriety of phrase, be called a semi-Baptist church. The difference between them is that the one excludes all infants indiscriminately from baptism; the other, venturing to discriminate, excludes more than three-fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Presbyterian minister well knows that even his communicants often acquiesce in infant baptism on vague and insufficient grounds, or are constantly harassed by most painful and perplexing doubts."

But even the Episcopalians who, in 1849, baptized one infant to five communicants, according to the above statement of the *Churchman*, now report but one infant baptism to eight or nine communicants, though the bishop of Illinois, a few years ago, deposed from the ministry Mr. Cheeney, who could not conscientiously call the sprinkled child regenerate.

The present state of infant baptism seems to be about thus: In this country there are about 12,311,000 Protestant church-members, of whom 4,555,000 are Baptists, and those who reject infant baptism, and three-fourths of the remainder, or 5,817,000 others, refuse or neglect to practise it, making 10,372,000 Protestant church-members in this country who do not practise infant baptism, while about 1,939,000, or less than one-sixth of the whole, continue the custom. The decline of infant baptism in this country is amazing and significant.

## SOME PLAIN WORDS ON CHRISTIAN LIVING.

### SHORT SUNDAY READINGS.

BY NORMAN MACLEOD, D.D.

From *Good Words* (London), November, 1890.

#### FIRST SUNDAY.

Read Ps. xxxvii.; Matt. vi. 19-34.

#### OUR RULE OF LIFE.

It is not unusual, especially at the beginning of the conscious, spiritual life, to ask for definite rules with respect to conduct. "Show us," say some, "what precisely to do and to leave undone. Tell us what amusements are lawful for a Christian and what are unlawful. Draw for us a clear line of separation between a worldly and a holy life. Point out the verse in the Bible which enjoins or prohibits this or that."

Speaking generally, we shall search in vain for such guidance. So varied are the circumstances of human life, and so different is our personal liability to temptation and sin, that no rules of this description could have been made equally binding on all. What we do find in Holy Scripture is not an exhaustive catalogue of things forbidden and allowed, but broad, comprehensive principles of action, which it is the function of the Christian conscience, under the direction of the blessed Holy Spirit, who dwelleth "with us" and is "in us," to apply to the ever-changing conditions of our complex life.

Among such principles none is more important or universal than that one which Christ enforced when He said, "Seek ye first the kingdom of God and His righteousness." With reverence, be it said, He meant it! These words are more than a fine sentiment. They were earnestly spoken by the Lord of Truth, who is the Lord of man's conscience, our Master and our Exemplar.

To all intents and purposes we treat this saying of Christ more or less as a dead letter. Not this, but the exact opposite, is the rule which many follow, though professing to be animated by Christian motives and principles. "Seek first the things of time and sense, labour for the meat that perisheth, strive with all your might for the secular rewards of industry and ambition; and then, so far as strength or inclination remains, the kingdom of God." But Christ's meaning, however much forgotten or obscured, cannot be evaded. When He said, "Seek God first," He spoke to all ages and to every man. He spoke, moreover, with full knowledge of all that is involved in our relations to the things of this world. He knew how heavy are the burdens of care which men have to carry. It is no ideal life, almost angelic in its unworldliness, which He depicts; rather is it a life spent under the ordinary conditions of existence, such a life as is common to men in a world of constant toil and struggle. We may be sure, therefore, that to be "religious," in the best sense of the word, is faithfully to carry out His grand principle of conduct in all our thoughts and actions.

But we must be careful not to misunderstand Christ. To seek God's kingdom and righteousness is no doubt a phrase which necessarily embraces all the sacred aims of a life "hid with Christ in God"—that life of the Spirit which draws the inspiration of its beauty and power from the vision of a spiritual order of things, which is linked to the eternal and is built up in Him in whom



alone any of us can hope to be clothed upon with that "righteousness" which is the fair vesture of saints. There is, however, a wider range of meaning that must not be overlooked. To seek to discover God's will in everything; to obey any of those beautiful laws which He has ordained for the physical and moral well-being of His creatures, is in its own proper sphere to seek the Kingdom of God and His righteousness. We honour this word of Christ when we set the Lord always before us, when we receive all as from His crucified hand, and do all for the furtherance of His glory. It covers the whole field of human interest and activity. When Jesus said, "All these things shall be added unto you," He did not mean, "Attend to nothing but religion, and God will take care that you do not want." He never encouraged sloth or fanaticism. The man who says, "As for me, I devote myself henceforth wholly to praise and prayer and holy meditation, and I depend on God for my daily bread," is not seeking the Kingdom of God and His righteousness in accordance with Christ's intention, inasmuch as he is violating that law of industry and forethought, which is God's law as truly as the most sacred religious duty that could be named. What Christ condemns is not the pursuit of the earthly and temporal, but that all-engrossing worldliness of aim and endeavour which makes self, not God, the end of its striving—which encompasses all thought and labour with its own narrow horizon, and so absorbs the will and the affections that higher things are made secondary and subordinate, instead of being first. The blessing He promises is for the man who trusts God's providence without tempting it; who would rather suffer injury, and even die, than do what he knows to be wrong; who "buys as though he possessed not, and uses the world as not abusing it; because the fashion of this world passeth away." In a word, the lesson is this plain and strong one: that it is not enough to give to God and the things of God a careless thought now and again; that it is not enough to seek God's kingdom and righteousness with a hesitating or divided will, but with the earnest purpose and resolve of men who are seeking as for hidden treasure. "Let those things which are the most important have the first place," is virtually what He says. First let them be in your thoughts and intentions; first in the arrangement of your time; first every day, consecrating common life to God's service; not a secondary consideration which may be pushed aside to make room for every other

interest and duty, but the "one thing needful," without which life is unspeakably poor and empty, but with which even the lowliest task and the humblest lot are noble and divine.

Very startling is it sometimes to realize how opposite to all this is our manner of life. A man finds himself pressed for time. Something must be curtailed. In nine instances out of ten the curtailment is on the religious side—Bible reading, secret or family prayer must give way to the more clamant demands of business or pleasure. Or a man becomes suddenly straitened in his worldly means. His profits are declining. He sets himself, most properly, to reduce his expenditure. Too often it is at the House of God that the desired economy is first practised. Charity is stinted. Contributions are diminished, while perhaps luxuries are not less plentiful.

Let no one say, this kind of life is no doubt very beautiful, but it is not possible to realize it. The demands of the world are too imperious for that. It may suit some, but it is not for the busy thousands, who know that "tide and time wait for no man." If this be so, then indeed it is not practicable to be a Christian, not practicable to overcome the world, not practicable to be master of one's own self. But the history of all who have truly followed the sainted footprints of the Master is one long proof that Christ's rule of life is no dream. Men and women like ourselves have done this, and are doing it every day. By the grace of God they have been able to keep the world, with all its allurements and base sophistries, beneath their feet, and to seek first the Kingdom of God and His righteousness.

And they that seek God shall find Him. On them He will bestow not outward blessings merely, a kingdom and glory in that sense, but Himself, in the all-sufficing fullness of His own infinite perfections. "They shall taste and see that God is good. They shall be abundantly satisfied with the fatness of His house, even of His holy place." But while it is most true that to have found God is to have gained the highest that is possible for the creature, there are other fruits which accompany and follow the practice of this godly habit of living. In ways innumerable and past finding out, there is a fulfilment of the promise, "All these things shall be added unto you." How better can we express it than by the old words which have been the song of the Church in the house of her pilgrimage these many days: "The Lord is my shepherd, I shall

not want." "O fear the Lord, ye His saints, for there is no want to them that fear Him." "No good thing will He withhold from them that walk uprightly."

#### SECOND SUNDAY.

Read Ezra iii.; Romans xii.

#### THE DUTY OF THE DAY IN THE DAY.

We are told that the Israelites, after their return from Babylon, having erected an altar, offered thereon the daily burnt-offering "as the duty of every day required," or as it is rendered in the marginal reading, "They attended to the duty of the day in his day." A moment's reflection should convince us that in the observance of the rule thus incidentally mentioned lies one of the chief secrets of a useful as well as of a happy life.

By acting on this principle it becomes easier to discover *what our duty is*.

It is not difficult to do this if we have regard to the actual circumstances in which we are placed from time to time, that is, if we are sincere and upright, willing to be guided by the hand of Providence, and by the inward teaching of the Holy Ghost. It is when we try to take in a wider horizon, and to fill up large periods of existence, that we become entangled by doubts and misgivings. Then we are too much occupied by the consideration of events which have not arisen, which may never arise, to see our way plainly. We are thinking of to-morrow more than of to-day. We are busied about the fifth or sixth or twentieth step, instead of fixing the mind exclusively on the next step that has to be taken. And so we grow bewildered, and ask impatiently, "In what direction does my duty lie?"

The only way of escape from such perplexity is to live "as the duty of every day requires." You know what your duty is in the present circumstances in which you stand. Suppose you do not; that, as sometimes happens, you see before you two divergent paths, and it is hard to say which is preferable, then we can but bid you remember that word which says, "If any man lack wisdom, let him ask of God." Commit thy way unto the Lord, and having done so, depend upon it you will find in the retrospect that there is a Providence

"Which shapes our ends,  
Rough hew them as we may."

A man, it has been said, seldom or never regrets that step which he has taken after first praying well over the question and then acting according to the best of his judgment.

But allowing for doubtful cases, it is not difficult to discover what our duty is at any particular moment of existence. There may be a thick mist lying on the future, but there is no mist so dense that it is not possible to make sure at least of one step. And if a man does that once, the chances are he will be prepared to do it successfully a second and a third and a fiftieth time. Thus does the path of duty unfold itself before our eyes as we strive to live "as the duty of every day requires." Like the Alpine climber, planting our foot firmly in the step which we have hewn out for ourselves by faith and prayer, we will be prepared for the next step and the next, whatever it is to be. In no case does God show us at a glance the whole course of duty. He does not map out our life plan for us at its commencement. He reveals it step by step as we advance. Our wisdom, therefore, is to live as the duty of every day requires, putting our hand trustfully into the hand of Him who has promised to be our guide even unto death.

The observance of this rule will also save us from much needless misuse of time and opportunity.

It is a common experience that our greatest opportunities of service are not those that are sought out by us, or those that are connected with what we may regard as important occasions, but those which spring up as it were by the wayside of life, as so often happened in the earthly history of our blessed Lord Himself. He never went out of His way, so to speak, in order to find opportunities of doing good. He healed the sick, He comforted the sorrowful, He preached the glad tidings "as the duty of every day required." Thus it is casually, accidentally, as it were, that opportunities of doing good come to us. There is, perhaps, no day that does not bring with it some opportunity of doing good that is peculiar to itself. If we are not quick to seize it as it passes it will never come back. Other opportunities of a like kind may arise, but that one never! This is a thought that should constrain us most powerfully to live "as the duty of every day requires." In no other way can we be saved from the misuse of time. In no other way can we make the best of those wonderful opportunities of glorifying God which come to us daily as if on the wing of the fleeting hours, touching us lightly for a moment ere they pass on and away forever.

Further, the observance of this rule will conduce in no small degree to *mental rest and tranquillity of soul*.

There can be no greater unrest than that which springs from the vain attempt to carry the burden of to-morrow, while, on the other hand, it is sweetly restful simply to carry the burden of to-day, whether it be light or heavy. More than half our trouble springs from forgetfulness of this homely rule of life. "We sup sorrow," as the proverb says, "with a long spoon." We make life sadder and darker than it need be by adding to our burden fears and forebodings which may be nothing more than the product of our own imagination. We are not responsible for the future. It is with the present that we have to do. A deep central peace never fails to environ the lives of those who strive to walk humbly and trustfully in the way of duty "day by day." To them is fulfilled, in ways most wonderful and beautiful, that promise in which so many weary pilgrims have found a strong staff to lean on in every time of trouble: "As thy day is so shall thy strength be," "Cast thy burden on the Lord and He shall sustain thee."

"Do not look at life's long sorrow,  
See how short each moment's pain,  
God will help thee for to-morrow,  
Every day begin again."

Once more the observance of this rule is the surest way of attaining to the grand result of a well-spent life.

God does not give us our life as a whole to take care of. He metes out to us not three score years and ten—not one year. He gives us days, and He says to us, "Use these well. Live as the duty of every day requires. Be faithful in the least, and you shall gain the much."

Let us seek then to have our sense of duty—deepened, enlarged, and sanctified.

It is one thing to do one's duty because natural inclination or self-interest prompts to it, another altogether to be faithful and true as the servants of Jesus Christ; to acknowledge God in all our ways, to act in all things great and small as under the eye of our Lord and Master—in a word, to take Christ's yoke upon us and to learn of Him. This, need we say, is to infuse into every duty the same mind that was in Christ. This is to elevate duty from an earthly to a heavenly platform, transfiguring it with a glory like that which irradiated the earthly life of the man Christ Jesus, and finally wreathed His Cross with the splendor of a Divine self-sacrifice. Would we know what fidelity to duty is? How noble are its sacrifices, its victories, its rewards? Then must we learn that lesson not only from the example of those who in days gone by have

been faithful unto God, but, above all, from the life and death of Him who alone of all who have trod the path of duty could say, without fear and without shame, when the end came, "I have glorified Thee, O Father; I have finished the work which Thou gavest me to do!"

### THIRD SUNDAY.

Read Isaiah xlii. ; Galatians vi.

### DISCOURAGEMENT.

That is a striking word which is applied to the Servant of the Lord, "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

He shall not be discouraged!

It is the same word that is used in the immediately preceding verse of the bruised reed. He shall not be "broken"—broken by disappointment, broken by the sense of failure. Never, surely, was there a servant of the Lord who had so much to discourage him as Jesus Christ. "He was despised and rejected of men." Judged by the ordinary standards of success His was a work on which the word "failure" was most plainly written. But He was *not* discouraged. He had faith in God and in His own mission. He never doubted that in the end His cause would triumph. He never despaired of that final issue of events that was guaranteed by Jehovah's covenant promise—and He could wait!

And thus it is, or ought to be, in the experience of all God's true servants. "I have never known a case," says one of the most honoured of living workers, "when God used a discouraged man or woman to accomplish any great thing for Him." Everything, therefore, which is calculated to inspire us with courage as Christian workers, should be assiduously cultivated. Discouraged we often are, but discouraged we would never be, if like Him who, for "the joy that was set before Him, endured the cross," we could anticipate with clear prevision the glorious predestined end of all our labours and sacrifices. We would then perceive that even the lowliest task, well performed, is a contribution made to that grand result which is to be accomplished in the fulness of time—a little rill which swells the tide of that mighty river of life which is one day to encircle the whole earth.

True there is a sense in which discouragement is in no respect blameworthy. It is only human to be conscious sometimes of flagging powers and exhausted energies. This may be felt even in the work of our personal salvation. It is so hard to main-

tain the daily struggle against sin—to be true and pure and Christlike. Still more deeply, however, is this painful sense of discouragement experienced in connection with such efforts as may be described by the general name of “well-doing.” There are some, of course, who grow weary simply because their heart was never in their work. Perhaps they were induced to undertake it through a sudden impulse, or in response to the appeal of their clergyman, without moral earnestness, or genuine consecration of their own selves to Christ. No wonder that interest is speedily dissipated, and irksome duties relinquished. There is that discouragement, too, which has its root in causes which are almost childish, like a supposed want of appreciation, or some trifling irritation which is nothing more or less than wounded vanity. The so-called discouragement which springs from such petty feelings is unworthy of being noticed.

Not without a true sympathy, however, would we desire to meet the case of those whose weariness is not beneath the notice of our Great High Priest. In many instances it arises from a low tone of spiritual life. Perhaps it is some subtle form of unbelief that has paralyzed us for the moment. No man can do successful work for God if he has lost inward vigor. In the same degree as we give way to doubt or uncertainty, and suffer our love to grow cold, we must be weakened in Christian service. Once we lose firm hold of God, and Christ, and immortality, and begin to play “fast and loose” with the warnings and promises of Revelation, there is an end to all joyous activity in the work given us to do. In all ages God has used those who were in earnest, and there can be no earnestness where there is no conviction. We cannot minister before the Lord with the unction of the Holy One if that unction is not upon us. When we probe the matter to the bottom, probably we shall find at the very outset of our search that for the discouragement of which we complain we are ourselves to blame. We may have been living at a distance from God, or have fallen back into careless and worldly ways. The lamp may be burning low, simply because the oil is running out. In any case, to have discovered the cause is to have found the remedy. The first step toward being delivered from that sense of weariness which so often discourages us in work for others, is to seek spiritual quickening and renewal from God Himself, that our fainting souls may be revived and our soiled faces cheered.

Is it difficulty which discourages us?

There are countless hindrances which must be faced by all who undertake any part of God's work in this world. It needs patience, self-control, even irksome and apparently unavailing toil. But who ever promised an easy “march over” to the soldiers of the Cross? We may find it hard to teach a class of unruly or unmannerly children, or to visit the dismal abodes of sin and shame. Be it so. He who would follow the bleeding feet of his crucified Lord must be prepared “to endure hardness.”

But possibly the discouragement which enfeebles is connected not so much with the painfulness of service as with its seeming unfruitfulness. You attempt to reclaim some dark spot of the moral wilderness which lies around you. You enter one of those miserable haunts of human crime and misery which are to be found in every corner of the land. You try to make it purer, brighter and happier, to lighten the heavy burdens of care and poverty, to give courage to the desponding, to point the sinful to the Lamb of God, to lead weary wanderers home. In vain you cry. Nothing seems to come of it! As far as you can judge you are adopting the right methods. And yet there is no visible result. No heart is touched; no trophy laid at the feet of Jesus.

To those whose experience at all corresponds with this description, we would say, with all tenderness, Be not discouraged! There is nothing new to be said. Two considerations, however, must be reiterated. One is that the like has happened in the history of God's noblest servants. Holy prophets and apostles have cried, “Who hath believed our report?” All through the ages has that mournful cry been ascending unto God from wearied toilers in the great harvest field. Another thought, trite in one sense, though too often forgotten, is that in the spiritual as in the natural world, seed-time and harvest are not the same. In numerous instances the discouragement which arises from an alleged want of success, is but another name for that impatience that would grasp results without waiting for the slow progress of events by which alone they can be reached. “In due season ye shall reap, if ye faint not,” says the apostle. Men will do much for uncertain results; they will sow fields they may never reap; they will labour for gains they may never enjoy. But there is no uncertainty here. In due season God *will* give the increase according to His own eternal law of seedtime and harvest.

“Love soweth *here* with toil and tears,  
But the harvest time of love is *there*.”



## FOURTH SUNDAY.

Read Isaiah lx. ; Phil. iv.

## A LESSON OF CHEERFULNESS.

"Rejoice in the Word always, and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds, through Jesus Christ."

There is a real, though perhaps to a superficial reader, an invisible thread of connection, which makes these verses practically one exhortation.

We have called it a lesson of Christian cheerfulness. Not that cheerfulness which is only a superficial sparkle on the surface of men's lives, hiding away the sleepless cares which lurk beneath, but that cheerfulness which is but another name for a conscience at peace with itself, and a heart that has found its true resting-place in the bosom of God. After all, the characteristic spirit of the religious life is joy. "Rejoice in the Lord always," cries the suffering apostle to suffering men and women. I have said it already ; again I will say it, "Rejoice !" This joy he evidently regarded not less as a privilege than as a duty ; a grace to be assiduously cultivated and habitually practised. How little do we think of this ! Few things reveal the shallowness of our religion more than the joylessness which as a rule pervades it. Something there must be that hinders the full tide of the peace of Christ from flowing in and filling every creek and crevice of our lives. How shall we account for the absence of that heart happiness which no sorrow can wholly destroy, that abiding restfulness and serenity of mind which shines down upon us in the radiant promise of the Gospel, "Peace I leave with you. My peace I give unto you" ?

Many answers might be given. Meanwhile two may suffice. Both are suggested by the apostle's words, which seem designed to set before us the conditions of spirit under which Christian joy may be increasingly realized.

First. Let your moderation be known unto all men—your forbearance or gentleness is more strictly accurate. It is a comprehensive word in which there are subtle shades of meaning not easily expressed. It describes the disposition which if need be "willingly surrenders," as one has tersely put it, "the assertion of legal rights lest

they should be pushed into moral wrongs." Negatively it is to be not contentious or self-assertive. Positively it is to be examples of that charity "which seeketh not her own, which is not easily provoked, which beareth all things, believeth all things, hopeth all things, endureth all things."

In a word, to use the modern phrase, it is that "sweet reasonableness" which conduces, more than ought else that could be named, to the formation of the soil out of which joy springs and blossoms and bears fruit.

Not less is joy hindered by the absence of moderation in the usual sense of the word. By nothing is it more surely banished than by the entrance of those evil passions which we call worldliness, covetousness, unsanctified ambition, the love of gain, the lust of accumulation. Like force, joy ever acts along the line of the least resistance. Would we possess it as the inmate of the soul, then must we submit ourselves to the conditions of its blessed manifestation and heavenly power. Let us be humble, gentle, meek. Let us be merciful and forgiving, unselfish and unworldly, remembering that God is Himself our chief good, that the Creator is greater than the creature, the Giver than all His gifts—that to have a good conscience, a quiet mind, and a holy life, is greater treasure than the world with all its fading glitter can bestow upon us.

Again, Christian cheerfulness cannot co-exist with that "over anxiety" which so often proves its greatest disturber and hinderer.

When St. Paul bade the Christians at Philippi to be over-anxious about nothing, but to carry all their sorrows and their fears to the throne of Jesus, he taught them a lesson which is for all ages, and was never more needed than in this age of hurry and distraction on which our lot has fallen. Infinitely varied as are the cares and anxieties, the vain regrets and dark forebodings, with which our web of life is woven, there is no man so burdened that he cannot find in that one word of inspiration, the secret of a peace which "passeth all understanding." Moments indeed there are when it seems of all things the most useless to attempt to produce in ourselves or others that sweet tranquillity of mind which is here recommended—even that meek and quiet spirit which in the sight of God is of great price. But in the light of nineteen centuries of Christian lives and Christian deaths, it cannot surely be affirmed that it is only a pious fancy to speak of peace guarding heart and mind, despite the ever-varying conditions

of trial which exist in this world. Such a thing has been. Such a thing now is. Wherever there is a heart that trusts God with a true childlike faith; wherever there is the voice of prayer uttering itself forth in real petitions to Him who knows all that we desire, *there* is peace, and there the joy which is unutterable and full of glory.

## FIFTH SUNDAY.

Read Mal. iii. ; Luke xxiv. 13-32.

## RELIGIOUS CONVERSATION.

How touching is the thought of that little company of unknown worshippers who, in the days of Malachi, feared the Lord, and thought upon His name! How unspeakable is the tenderness with which God regarded them! What greater comfort could we have than to be reminded, in a manner so truly wonderful, that His eye is upon all His people; that He never forgets them, but "writes" their poor, broken, faltering words in the "Book of His remembrance," that they are indeed most dear to Him, His "jewels," His peculiar "treasure," bought at a great price, even by the precious blood of Christ! When one remembers times in this world's history when the light of the Gospel was well-nigh quenched; when one thinks of many a "little flock" meeting together for the worship of God in the midst of heathendom, or of lonely Christians maintaining their faith unshaken in circumstances the most adverse; how cheering it is to recall the memory of those ancient believers, who, in the dark days of Malachi, were true to God and to one another, albeit their lot was cast in the midst of a "sinful and perverse generation."

"They spake often one to another."—As a rule it cannot be said that *we* speak often one to another concerning those things which ought to be of deepest interest to us—which must be of deepest interest one day, when we stand on the solemn frontier land of eternity! To some extent, no doubt, this is the result of natural and constitutional temperament. Religious feelings manifest themselves differently in the case of different individuals. It has been remarked by an acute observer, with reference to Scotchmen, that "while they may discuss sometimes readily enough their religious opinions, very few indeed who have lived chiefly in their own country are inclined to enter with a stranger into the more sacred region of emotion and experience; indeed, that when a Scotchman is very ready to unfold his religious feelings to a stranger, there is *prima facie* reason for a little suspicion about his sincerity." The same re-

mark might, perhaps, admit of a wider application. The religious diversities which exist among Christians, even within the same family circle, are almost infinite. As there is room in the Church of God for the gentleness of a John as well as for the ardour of a Peter; for the "practical" Martha as well as for the "contemplative" Mary; so, too, for the timid and reserved, who only "think" with reverent love upon the name of God, as well as for the more demonstrative, who speak aloud His praises. No mistake could be greater than to suppose that those who are not in the habit of expressing their feelings on religious matters are of necessity less religious than those whose nature is more emotional. Who has not known Christian men and women, in all classes of society, of whose "life in God" we had no doubt, and of whose salvation through Christ, now that they are gone, we feel as sure as of our own existence, though possibly we can hardly recall a word they ever said with reference to their soul's experience? They were "living epistles, seen and read of all men."

Nor can it be denied that there is such a thing as the abuse of this great privilege of Christian converse. Much harm is often done by an unwise attempt to force what is called "religious conversation" on others, without regard to time, place, or circumstances.

But this is not the extreme into which most of us are in the greatest danger of falling. Over-reticence rather than over-demonstrativeness is our chief fault. Depend upon it, a little more frankness between parents and children, between brothers and sisters, between companions and friends, between pastor and people, would be a great good to many. The conversation of those who profess religion may easily degenerate, and often does, into mere talk; but when it is humble, seasonable, and wise, it is one of God's "ordinances," which He will honour with His blessing. Take the pastoral relationship, for example. What a much more definite and practical thing preaching would become if the preacher knew, instead of merely guessing, what are the individual wants and difficulties of his hearers! There is no servant of Christ worthy of the name who is not deeply thankful for any opportunity of becoming acquainted with the "inner life" of those whose spiritual interests have been committed to his charge. That such opportunities should occur so rarely is, alas! one of the many proofs of the "low estate" into which we are fallen. Think, again, what a sense of loneliness

there often is in the experience of Christian souls! What an unsatisfied yearning for help and sympathy! What sore burdens of doubt, sorrow, and perplexity are often carried in secret for months, or it may be for years, which a few words of wise counsel or kindly sympathy might alleviate or remove! How many are now struggling along the wearisome road appointed them, as if they were alone, who might thus be comforted by the joy of companionship, cheered by the songs of fellow-pilgrims on the heavenward journey!

It may be said, "We have Christ to go to, and He will give us all we need." That is so. We readily acknowledge that no effectual succour can be derived from any other quarter. The two disciples on their way to Emmaus "communed together," but it was not until "Jesus Himself drew near" that their sadness was turned into joy. Their "communing" was nevertheless the occasion and opportunity of that marvellously beautiful manifestation of His risen life which followed. And so, too, there are occasions ever recurring when we need solace and encouragement from others. Are we not one Body? Why, then, should we sink down into the position of mere units? Are we not the Household of God? Why should we be as strangers and foreigners to one another? "Come," says the Psalmist, "all ye that fear God, and I will declare what He hath done for my soul." "Go home to thy friends," said Jesus to the healed demoniac of Gadara, "and tell them what great things the Lord hath done for thee." Let us, therefore, "comfort one another," and "edify one another." Let us not forget that "a man hath joy by the answer of his mouth; and a word spoken in season, how good is it!"

"I have known one word hang starlike  
O'er a dreary waste of years,  
And it only shone the brighter  
Looked at through a mist of tears.  
While a weary wanderer gathered  
Hope and heart on life's dark way,  
By its faithful promise shining  
Clearer day by day."

### CATHERINE BOOTH.

BY JOSEPHINE BUTLER.

From *The Contemporary Review* (London), November, 1890.

WHEN a bright star at which we have been gazing is suddenly overclouded there is a momentary sense of dazzled bewilder-

ment. At the closing in of a brilliant life, and the disappearance from among us of a remarkable personage, it seems better to hold one's breath, and wait for awhile before attempting to measure in words the full meaning of the character, the call, and the teaching of the life which has ceased, as we suppose, for this world. The last affecting and tender words of the Mother of the Salvation Army, while passing over Jordan, are yet too vividly before our minds,—the picture given (ideally sweet and full of triumph) of her farewell to her family and friends is too prominent in our memory, to allow us to trace with perfect calmness of judgment the bearing of her life and work on the future, or to estimate adequately the effect on the world of the past years of her labors. What can be said, for the present, more than has been said? For myself I can only record a few of the impressions which I have received during the rare personal interviews which I have had with Mrs. Booth. It would not be worth while to say anything at second-hand, nor can I do so. The impressions given at first-hand are few and imperfect; but such as they are, they may be interesting to some who loved her, and to the many who still inquire, hopefully or critically, concerning the character and work of the Salvation Army.

Of the points which have struck me most in connection with the Mother of the Salvation Army, the first is the Family Idea, as illustrated in her own household and throughout the organization which she guided. The Family—the foundation-stone of society, the most sacred of human institutions, to which Jehovah has given the sanction of his own name, calling himself "The God of the families of the whole earth"—this ideal constantly needs to be revived and fortified. In order to revive and consecrate in an especial manner before the whole world the idea of the Family, Mrs. Booth must have been specially fitted, and was so, by her own singular felicity and distinguished success as a wife and mother. It would seem that this marriage was made, indeed, and this family planned in Heaven, for the carrying out of a great work. All the Booth children have inherited the unprecedented energy, the intellectual activity, and the large-heartedness of both parents. Mrs. Booth, we are told, was a model mother; at once firm and loving. She trained her children in the fear of God, and in the early sense of responsibility toward their fellow-creatures. The family is remarkable for the united intensity of purpose gathered up in, and flowing forth from it;

for its oneness of heart and judgment in the pursuit of a single great object.

But while the Booth family owes incalculably to its maternal head, on the other hand it probably owes something to the very existence and influence of the Army which it itself has formed. It is imaginable that, apart from this sublime and engrossing work, with all its ramifications, carried on with undying enthusiasm, devotion, daring, and everything which belongs to a life and death conflict, the energy of this gifted family might have been found an inconvenience to itself; even an element of discord. With the marked individuality and strong personal feelings of all its members, under circumstances of comparative inactivity and lack of an all-engrossing interest, they might have rubbed with sharp angles against each other, trod on each other's toes, found grave differences of opinion arising, and so might have separated—each, no doubt, to do some stern and useful work, but not showing the unbroken front of the family as a power for good. As we all know, a most helpful element in family life is created, and a great incentive is given to brotherly affection and unity, when the entire family answers a call to some useful and great work, which claims its whole energies. The strengthening and extension of the family idea in and by the Salvation Army itself presents a unique picture in the history of the world. Great religious societies and movements have generally, till now, been formed on the denial, more or less, of the ties of natural affection; and those which have admitted the co-operation of women have admitted it only in a very subordinate capacity. The family life of the Salvation Army has struck me greatly, and affected me deeply, from time to time when I have been brought into working contact with them, on the Continent or at home, in movements connected with legislative or social reform, with which they have ever been warm sympathizers. Their officers and soldiers exercise strict and sometimes bitter self-denial; they have many hardships and trials; nevertheless, they have the great joy and comfort of forming one vast family. The whole huge organization beats with one great pulse of warm family life—of brotherhood and sisterhood. As it has been remarked, marriage is encouraged, rather than the reverse, among them; there is a beautiful frankness about their courtships and betrothals; their weddings are public solemnities, and their happiness in these family unions for salvation work is in a pleasant manner even paraded in public. Family

life is certainly made attractive to the masses by their means. They cannot be reproached with any neglect of domestic duties, the loving ties of motherhood, etc., while at the same time they continue unceasingly the great common work. Old men and maidens, young men and children are alike drawn into the mighty stream which bears them onward; a place is found for each, and their work is only arrested by sickness or death, except in the rare cases in which a decided distaste or unfitness for the career develops itself. But besides the family life within themselves, they offer a *home* atmosphere and loving reception to the outcasts of the world. The miserales of our cities, whom it is their great aim to reach, have few wholesome joys, rarely any family life which is worthy of the name, and few resorts where they can relax or have anything like real and blameless social intercourse; but all these things the Booth family have discovered a way of providing for them. Miss Marsh tells a story of a poor, ignorant navvy, whom she asked to give his idea of heaven; he replied, "A kitchen with a good fire, a man with a fiddle, and a dance on the nicely sanded floor." It is in human nature to desire society and relaxation, and if these cannot be found of a good kind, people will take what they can get, and it seems like heaven to them, even if it be of the worst. We all long for periods when the blood is warmed and the countenance sharpened by intercourse with other human beings, when the burdens of life can be forgotten for at least half an hour. Few of our comfortably housed and fastidious people know the value of these lively, well lighted meetings which are so constantly held by the Salvation Army. Go into one of them on a raw winter night, and you will scarcely fail to see that there is here a blessed resort for the most wretched of every kind. Here is cheerfulness—you can have noise if you like—music, singing, and happy faces, earnest loving hearts, and affectionate hands held out to every comer, irrespective of character or appearance. And in the midst of the throng stands the Divine Being, whose presence is invoked continually, to convert, comfort, heal and bless. These traps, which happily catch poor souls by thousands, may not be pointed or adorned in a fashion to suit the taste of the "better classes," but they answer their purpose, and, caught in these traps, the wretched multitude are aided, elevated, and, in Army language, "Saved." No wonder they linger, as we see them linger, about the doors of these bright and hospitable buildings, and no



wonder that many feel they have for the first time understood the meaning of the word "home."

Secondly, the power of a righteous anger is illustrated in the character of Mrs. Booth. It marks a most imperfect appreciation of the grandeur of Christ and his teaching, when the attributes of "gentleness and meekness" are exclusively cited as his greatest characteristics. Some of us have suffered not a little during our humble efforts to undo some social wrong, from the dead weight of passive opposition offered by charitable persons who take this one-sided view of the religion of Christ. Painfully and awfully conscious ourselves of the presence of a malignity in the world which though spiritual in its origin becomes incarnate in man, we are driven to doubt the nature of the Christian experience, which results only in reiterated cautions and rebukes, such as, "We must believe that the persons with whom you are so indignant were actuated by good motives; it is wrong to impute bad motives; their views may differ from yours, but certainly their intentions are pure and good."

Do we sufficiently acknowledge, even now after the sharp experience of recent years, not only the value but the necessity of the mighty working of a holy anger? Mrs. Booth wielded this weapon to some purpose. It was instinctive in her to be incensed against injustice and wrong; and it was not only in her the sanctified human wrath, but the *woman's* wrath,—that most terrible weapon of which the God of Love avails himself for the crushing of the false and the base in some of the most desperate and vital controversies of life. I have been with her, face to face, when we had joined hands against certain abominations of the "dark places of the earth, wherein are the habitations of cruelty." She was instinctively aware that such things were. She had become early in life conscious of the power of evil in the world. She knew that the devil, as a roaring lion, goes about seeking whom he may devour; that he devours by thousands the ignorant, the helpless and the weak. She knew also, that in order to carry out his plans, he takes up his abode in the persons of certain human beings who become his tools: that these Satanically possessed (not ordinary madmen, for they are sometimes highly respectable and refined persons with every advantage of education and position) are the representatives on earth of the malign power, by whatever name we may call it, which we are bound to hate with a "perfect hatred." This feeling is compat-

ible with the most ardent desire for the deliverance of the agents of evil, and their release from spiritual bondage. I recollect the little clenched hand, and the angry fire that shot through those kind and intelligent eyes when we spoke of the sufferings and the wrongs that proceeded from the spirits of tyranny, oppression, cruelty and savage lust. The holy wrath of Christ is a mighty power, living and burning in the same breast with all His gentleness, and all the long-suffering and patience of the saint, so far as self is concerned. But it is only those who have entered the Inner Sanctuary, who have learned their great lessons in the intimate presence of God, who can wisely or safely exercise this power of anger. Only one who is filled with the love of God and man can effectually pour forth vials of wrath upon the tyrants and oppressors, upon the Governments and rulers and slaves by whose means the kingdom of Satan is being advanced upon earth. It seems to me that this holy indignation wrought in this woman with a power second only to that of the mighty love of God and of men's souls which possessed her.

It was some fifteen years ago that, observing from the *War Cry* (then in its infancy I suppose) the advancing wave of this movement, I wrote to Mrs. Booth, as one woman to another, on the subject of the outrage on justice and our own sex which had been perpetrated by the Legislature in providing for the regulation of vice. Her letters in reply were striking. She was filled with the deep sorrow which a true woman feels on the subject, first on behalf of womanhood, and secondly in contemplation of the degrading effect on the whole nation which had permitted in its midst so cruel a practice founded on so base a principle. Indeed, I believe that at no period of her life did her natural qualities as a leader of thought and action appear more conspicuously than in relation to this business. Her womanly insight and highly strung moral feeling made her comprehend at a glance the national danger incurred by this legislative compact with moral laxity, and the degradation of her entire sex by the arbitrary selection and legal shackling of a few. So vividly did she realize the situation, and so keenly did she resent it, that she told me her health was impaired by it. She was too advanced on this subject at the outset even for her husband, aggressive and uncompromising as he has always been against evil, public and private. And as this episode forced upon Mrs. Booth the fact that even the best of men do not always instinctively discern the right in regard to

women's interests, the painfulness of the situation became more intense to her, and every faculty of her mind was strained to understand how any religious leader could have any sort of doubt on such a question. Of course, under the stimulating influence of so strong and true a nature, the General very quickly came to see eye to eye with his wife.

Mrs. Booth had a remarkable completeness of character. I say this in face of the opinion of many that she was one-sided. I do not refer here to her religious teaching; the completeness I speak of is that of a human being, of a woman. She was a most tender wife, with feelings of deep reverence toward her husband, referring everything to his judgment, and anxiously solicitous to please him. The universal testimony of her children is that she was an ideal mother, and—what is more rare—a successful one, in the training of her family. She was a shrewd judge of human nature; a woman of varied information and wide sympathy. Her interest in her early life in the Anti-Slavery question, her intense sympathy with our later Abolitionist and Purity movement, her fiery public and private protests against vivisection, were striking instances of this. She was also deeply interested in the treatment of prisoners and of lunatics, especially the latter. All questions affecting the rights of women and children had a fascination for her, and her sense of justice led her to feel deeply the wrongs suffered by the voiceless and unrepresented portion of the people. It is hardly necessary to say that she believed it just that women should have the Parliamentary vote. She made an earnest and an exhaustive investigation of the compulsory vaccination delusion. She loved the people; her attitude and that of her husband toward them has always been a reflection of the infinite pity of the heart of Christ, exemplified in the words, "I have compassion on the multitude . . . because they have nothing to eat." This was no fitful sentiment of compassion, but an enduring feeling, and its fruitfulness will be, I believe, strikingly proved in the practical carrying out, which we now await with almost breathless interest, of the great scheme put forth by General Booth. This scheme is in a certain sense the outcome of the union of two great hearts and minds. On political and social questions Mrs. Booth's opinions were more than opinions; they were convictions. Long before any other members of her family had done more than give a passing glance at the great questions of land reform, the laws affecting the drink traffic,

etc., she had read all that was current on those questions, formed her own views, and helped in a great measure to form the opinions of many of her friends. I have spoken of her indignation against wrong; when possessed of this feeling she would rise to the attitude of the old Hebrew prophets, sorrowful and compassionate, but terrible in denunciation. To her the Bible was simply the Word of God. She felt a contempt for those educated people who tear that Word to pieces, or cast it aside, in order to meet the supposed exigencies of modern thought. She apparently herself found in it all that she required for her own needs and for her far-seeing plans for the progress of humanity. Apologies for the Almighty, and His recently discovered little blunders, excited her utmost contempt, her most withering scorn. She was a stern critic and a hearty hater.

As a public speaker, her chief success seems to have been in her reasoning power—her logic—which never failed her even in her most indignant sallies. I recall the nervous and suffering look with which she often rose to address vast audiences in St. James's or Exeter Hall. The low tone in which she began her address, something of diffidence in her attitude, and of tremor in her voice, surprised those who heard her for the first time; but they had only to wait a few moments for the fire to burn and flash which consumed all that was accidental, and overcame all physical weakness. She was an effective speaker from the purely oratorical point of view, and was easily able to appeal at pleasure to the emotional element in her audience. Yet this declamatory power was not her chief force in speaking; that lay far more in her exceptional reasoning faculty and the fervour of her loving soul. Even those who disagreed with what she said could not but be compelled to acknowledge her power over the mind and conscience of her hearers. I happened to meet Mr. Froude shortly after he had attended some of her lectures bearing on social and national subjects; he spoke of having been greatly struck by her strength of judgment, her penetration, her shrewd common-sense, and the absolute truth and honesty of her character, as well as her intellectual acuteness. Like John Wesley, she was pre-eminently a preacher of righteousness. I should say she gave the chief place in her preaching to the old-fashioned, almost Puritanical righteousness, insisting on the folly and dishonesty of any divorce of faith and works. It was to her a great beacon of truth in the latter-day darkness, that a perfect obedience

was as much required of the children of God at this day as under the old Dispensation. As a private adviser, her shrewd insight into the heart of any disputed matter brought many to ask her counsel for the adjustment of delicate and difficult questions. One of her sons writes to me : " She had an extraordinarily fine and delicate nature ; always nervous and timid. Up to the very last she shrank from public work, and was generally utterly prostrated after speaking or preaching. It was only under the pressure of extreme conviction that she could speak at all. She continually suffered intensely in the contemplation of the poverty and misery of the people. In the early days of the Army, before it began to have any great success, a drive through the City of London would upset her for a week." This brings to my recollection a visit to the family at Clapton, where Mrs. Booth was suffering greatly in health. She had an engagement to speak at some immense meeting that same evening, and in a half pathetic, half humorous tone she begged of her daughters to *make* her go to bed, with a hot bottle at her feet, and to try and ensure her a few hours of sleep, so that she might be able to stand up on the platform in the evening, and give the message with which God might entrust her.

Thirdly. Her political insight was unusual. She was an able exponent of the political and social meanings of the movement she guided. At one of the Annual Sessions of the Friends, at Devonshire House, Bishopsgate-street Without, Mrs. Booth gave, by request, a remarkable address, which appears never to have been published, though it deserved to be preserved. She held her great audience, of Friends and others, in breathless interest, while she spoke of the inspiration and origin of the movement, and pleaded in defence of some of the Army's extraordinary methods. But most impressive of all was her prophetic sketch of the coming times ; the advance of Socialism, the onward rush of combined efforts, in good and evil, and the volcanic elements at work in our London, where misery and wrong were sowing the seeds of revolution. She drew a graphic and awful picture of " Underground London," of the character and appearance of that lowest stratum which some rare event from time to time brings to the surface of our streets, a mass of creatures hardly human, debased through generations of misery, and ignorance, and vice, full of hatred—hatred of society and of everything which exists ; wild beasts ready for vengeance. These were a political and social

danger of which our Governments, of whatever party, were not then at all aware, nor had they even the means of testing its existence. We were living, she said, on a volcano ; at the edge of a mine of moral dynamite. Then came the question : " What is to be done ?"—a question which has been unceasingly asked since then, and is now, in the dawn of a brighter day, beginning, we believe, to be answered. Her penetration and sympathy enabled her to feel the pulse of this seething mass of suffering, sullen, and enraged humanity, to understand its woes, and to judge, in some measure, of the remedies that must be brought to bear upon it at once, and in the future. The wish was expressed in that hall that every member of the Government, and our wisest public men, could have been brought under the impression which was there given, and could have taken to heart the truths exposed. She spoke as a Seer, and events have justified her prophesying. In face of the view there presented to us, how shallow seemed the criticisms of certain fastidious portions of society, when inveighing against the vulgarity of the methods by which the Salvation Army reaches down and draws up recruits from this low stratum, and calls out teachers of righteousness from that mass of sullen, reckless humanity ! It seems a short-sighted folly, from a political and social point of view, apart from the spiritual side of the subject, for men to find fault with any lawful methods used to purify these moral sewers which are poisoning the whole atmosphere, above and around. Let us hope that this kind of criticism is about to become extinct. Mrs. Booth drew examples from the history of the ancient Jews in their worst times. The ears of that people were deaf to the ordinary religious teaching in their own times of national misery, and then prophets were divinely elected to call them back to their right mind, sometimes by methods not less *bizarre* than those invented or tolerated by the Booth family. She drew a smile from her audience by her quaint description of Ezekiel, who was absolutely commanded, as she said, by God to act in a manner which would nowadays be called " making a fool of himself" for the salvation of the people. Words were not enough ; he must act the message in his own person ; so he was commanded to take an iron pan, and set it in front of him, and lie on his right side on the ground for so many days, and again on his left side for another period of days, while uttering his word of warning. Certain people would then gather round him. No doubt they wondered what

this madman was doing; yet their dulled imaginations and hearts were reached by this somewhat ghastly pictorial message when nothing else would suffice. Mrs. Booth concluded by saying that certainly she and her family had never done anything so objectionable as this.

From the beginning of the movement, the Booths have taught that the salvation of the world must begin with that of the individual; that a man here and a woman there must be turned round and got to go on the right road, and at once set out on the work of saving others; that the people must be their own saviours, evangelists to their own class. They were firmly rooted in the great doctrine that God has made the true progress of the human race to depend on the awakening of the individual soul;—a doctrine which has been held by all great religious teachers. We have most of us seen some instance of an individual, perhaps a solitary sufferer in a slum, converted to God and to righteousness in the midst of the most wretched circumstances and surroundings, and becoming an influence like that of a spring of clear water in the midst of a fetid marsh. But these cases are comparatively rare. Modern evangelists and saviours of the people are finding their efforts arrested at a stratum of society in which the awakening of the heart and conscience, resulting in a change of life, becomes practically an impossibility, owing to the material conditions of the life of those they seek to save. Mr. H. P. Hughes says that he has never seen a hungry man converted. You must play the part of the Good Samaritan—feed and help materially, first, and then speak to the soul. In that great typical act, the raising of Lazarus, our Lord himself required the removal of an outward impediment. "Take ye away the stone," he said, the heavy slab which imprisoned the body of Lazarus. It was only after the removal by the hands of his servants around him of that impediment, that he pronounced with a loud voice the words, "Lazarus, come forth!" Our perishing populations in our great cities are buried, batten down as it were, under the stony pressure of the wretched material circumstances of their lives, dark, crushed, hopeless. The words spiritually uttered, "Come forth," do not, cannot reach that buried mass of people; the heavy gravestone must be lifted away, and for this gigantic task thousands of united forces are required. This weight must be bravely lifted, and carted clean away before the light of heaven and the resurrection voice can reach the buried souls

beneath. It is interesting to observe how the leaders of the Salvation Army have profited by experience, "solving in working." Their own earnestness and genius, and the progress and growth of their work, have lifted them to a position of high responsibility, in which the eyes of the world are upon them. They feel their responsibility; they do not work in a narrow groove; they refuse no suggestion from any side; they take large and wide views of human nature and the conditions of modern life. They have learned statesmanship in a remarkable degree, and they have able men among them who are worthy to rank among the shrewdest statesmen of our times. This experience, this knowledge and statesmanship, are now being brought to bear upon the great problem of modern life, the "social question."

Fourthly. The great question of the status of women has been in some degree solved by Mrs. Booth's existence. It seems scarcely necessary to dwell upon the influence which her life and work have had upon the question of the capabilities of women. It is a marvellous and a pleasant thing to observe how great a portion of our unemployed womanhood—that surplus womanhood whose existence was for so many years a perplexity and a grief to us—has been absorbed by the great organization of the Salvation Army. Not only have they been personally saved, and set to work to help others, but they have undergone a training which only requires one to look a little closely into the individual characters of the female portion of the organization to force one to pronounce it to be excellent. I have come in contact, in the little training home for cadets at Winchester, and in other ways, with the girl soldiers, and have admired not only the heart work, but the outward and physical part of their training system. The conventional timidity and shrinking which were wont to be considered feminine are discouraged, equally with forwardness. They are taught, and attain, in most cases, a delightful union of courage and modesty. Self-consciousness must disappear; they must march, sing, speak, encounter opposition, bear ill-treatment, etc., with simplicity and modest pluck. They are singularly free from affectation. They may not speak with closed teeth, or in a muffled voice. They are drilled as to manner of speaking, walking, carriage, etc. The countenance must be open and happy, if it is to answer truly to the joy of the saved soul. It may be in some cases hard to attain these outward accomplishments, but the effort to do so is a

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clear advantage to the girl cadet. As a rule, the manners of the Salvation Lassies are beautiful, in spite of occasional dropped h's, provincial accent, and other such defects. As women, we cannot but rejoice that even a portion of our women of the humbler ranks (an ever-increasing portion) is subjected to such a training as this. This is, however, but the outside. It is the work of the heart, through the influence of the Spirit of God over the whole being, transforming the character, which gives them the elevation which, for the most part, they possess, and the power of winning souls which very many of them have shown in a remarkable degree.

On the question of the equality of the sexes, Mrs. Booth was very firm. Her writings and speeches, as well as her practice, attest this. She entered fearlessly into the never-ending controversy concerning the meaning of St. Paul's supposed veto upon women preachers. I shall not go far into that subject here; it has been sufficiently treated, and the minds of most of us are sufficiently made up about it. None, probably, now dares to deny that the gift of prophecy promised in the Book of Joel to "sons and daughters" alike, "handmaidens" equally with others, was received and exercised in the Apostle's own time by women as by men. The dictum that they were not to "speak in the churches" remains (in the letter); but "speaking" (conversing, asking questions) in the churches, is now believed to have quite a different meaning from the speaking involved in prophesying or preaching. I recollect Mrs. Booth remarking in her quaint fashion that St. Paul must have had "a bad time of it" when he was staying in the house of Philip the Evangelist, for "Philip had four daughters, virgins, which did prophesy." For the Apostle, with his supposed ideas of the unlawfulness of women's teaching, to reside in the same house with four women preachers, must have been a painful discipline. Mrs. Booth's arguments were not those of mere expediency, although it was obvious to her, as it is to every thoughtful woman, that the Church and Society have crippled their powers and resources by one-half throughout past centuries by silencing the voice of women. She claimed a deep responsibility of women to God alone in this matter.

Among the ancient Jews, when any perversion of principle or confusion of thought resulted in some national crisis, the cry was, "To the Law and the Testimony." This was the ultimate appeal of the Hebrew; but we have a higher tribunal to which we ap-

peal. In relation to this question, our appeal has not been to St. Paul, but to Christ. While divines have wrangled over the words of the Apostle, they seem to have forgotten that a "greater than Paul is here." The teaching and actions of Christ were for all time; some of those of St. Paul were evidently directed to the special circumstances of his own time. The equality which Christ proclaimed is on the widest and deepest basis, and until that equality is admitted by Christendom, and recognized in our laws, religion, and customs, we shall continue to work with crippled powers, and be subject to a revival of the secret bitterness felt on the one side, and the assumption of superiority and privilege on the other, which have caused so much unhappiness. John Stuart Mill, in his book on the "Subjection of Women," said: "The practical feeling of the equality of human beings is the theory of Christianity, but Christianity will never practically teach it while it sanctions institutions grounded on an arbitrary preference of one human being over another." The worth of this remark turns entirely upon the meaning attached to the word "Christianity." Evidently Stuart Mill meant by it the teachings and customs which have adopted the name of Christ; if by the word he meant the truths and principles revealed and taught by the Saviour of men, then the above sentence would be self-contradictory; for pure Christianity—in other words, Christ—could not at once teach the equality of all human beings and the justice of arbitrary preference of one over another. Christ is the light, and in Him is no darkness at all. He is at one with Himself. He never, either directly or indirectly, sanctioned "customs or institutions grounded on an arbitrary preference."

By Christianity did the writer mean "the Church"? Perhaps, like many others, he mistook the traditions of a vitiated Church, formed on the capricious decrees of certain Councils or Fathers, for the essential ethics of Christ. I do not know myself to what rightly to apply the name of Church if not to a "company of faithful men and women," who throughout all the ages have reflected the teaching of Christ in its integrity. In such a company, women will be found answering as fearlessly as men to the call of God for the evangelization of the world, and men will as frankly make way for them in the great harvest-field. They will grant a "fair field and no favour." In this the Salvation Army is leading the way. God himself will take care of the consequences. But, after all, the great answer

to this controversy lies in facts. Women have found a voice; women now preach (or prophesy); and God has set His seal upon their word and work. St. Paul's pronouncement must stand aside a little to be judged under the clearer light which is coming.

Mrs. Booth says in her address on "Female Ministry":

"Whether the Church will allow women to speak in her assemblies can only be a question of time. Common-sense, public opinion, and the blessed results of female agency will force her to give us an honest and impartial rendering of the solitary text on which she grounds her prohibitions. Then when the true light shines, and God's words take the place of man's traditions, the Doctor of Divinity who shall teach that Paul commands women to be silent when God's Spirit urges her to speak, will be regarded much in the same way as we should regard an astronomer who should teach that the sun is the earth's satellite."

The women of the Salvation Army through all their ranks are learning, and will learn more and more, the grand lesson of personal responsibility toward the poor and miserable of the earth. Far beyond the Salvation Army itself an impulse has been given in this direction, and no women except those who are living the death-in-life life of pleasure are now indifferent to these great questions. The sense of responsibility which tender-hearted women must have ever felt has been till recently of a cramped nature. It has been painful to them to see squalid misery, however well deserved, and pleasant to them to hear words of gratitude, however shallow, and to see some present relief given, however temporary. They have had to learn to withstand the temptation of winning this cheap pleasure, and to refrain from an interference which only makes matters worse. They have had to learn to feel their responsibility as parts of the nation, to rise to the sense of national life. Nothing but the sense of a common life can strengthen us to confront our duty in a large sense in regard to the pressing social problems of our times.

A word in conclusion. In the teaching and experience of the Salvation Army, there has sometimes been said to be a blank. There is a great and deep truth which does not seem so much exemplified by them as other truths—that is, the truth concerning the waiting attitude, the silence of the soul before God, the long patience, the blotting out of self that God may act—that most difficult of all lessons which the Christian believer must learn; to be still, to leave his cause in God's hands, the cause for which he has laboured, wept and suffered, and for

which his own will has been denied and slain. There does not seem to have been much opportunity in the history of this great movement for the exercise of the waiting spirit. It is a history of action, of Jehu-driving throughout, without drawing rein, without pause. And we rejoice in this; the King's business requires haste; the days are evil; the times are filling up; the Judge is at the gate; the world is waiting to be saved; and there is no time to be lost.

Yet there are other sides of God's working for the world's salvation. He leads Dispensationally and by periods. We do not learn all His ways, or all our lessons at once. What tremendous lessons does He not teach us at His chosen times in the matter of enforced waiting, and taking our own hand off the work, leaving Him to work! Perhaps to every deeply taught child of God this teaching comes sooner or later; frequently it is the very last lesson learned. In the history of most great movements it has also had a place. So deep a subject cannot be adequately treated in a few words in a brief article, but there is abundant food for thought here, in regard to the Divine significance of periods of testing, and of those pauses of deep import which have taken place before some unmistakable further declaration of God's will toward humanity, either in particular or at large. The mind's eye sweeps over the instances in the Bible of such an eventful hiatus in the history of many—of nearly all—of those who were used especially to impart a definite message to the world—Moses, Elijah, Jonah, David (his reign at Hebron), St. Paul, and Jesus Christ. Our Lord's periods of twice forty days—forty days in the wilderness, and forty days between the resurrection and the ascension—in each of these the time was one of suspended work and suspended action. To all appearance it was a fruitless time as regards fulfilment, as if forces were arrested and development checked. We cannot penetrate the Divine mind, or say why these things were and are so; but doubtless we touch here on some profound law of the Eternal Kingdom. When we see such a period in our own lives, or in the lives of God's children around us, or in the life of some great spiritual movement, we are not discouraged. On the contrary, we lift up our heads, because we know that the result is fixed and cannot fail us, that if the blessing tarry we must wait for it, but wait in the full assurance of faith and confident expectation. But more than this; there may be even a necessity in the divine economy, and from the side of God himself,

for such periods of apparently arrested action and progress. It is the short-sightedness of even spiritually educated Christians which alone makes it possible to grudge such times of passivity, or to blame any on whom the hand of God is laid—it may be for years—for the revelation of the mysterious fruitfulness of enforced exclusion and silence.

This brings me to speak—I do so with reverence—of the last sore and prolonged trial to which Mrs. Booth was subjected. "He saved others; himself he cannot save." These words may have inflicted one of the sharpest wounds which the Son of Man, as man, endured as He hung upon that cross. Our friend probably realized in those two and a half years of pain, as she could never have done in her active career, the experience of those who are called to "fill up that which is left behind of the sufferings of Christ."

One of her family wrote to me during her illness: "I am learning now, as if it were for the first time, that *faith is not sight*." Yes, there is something beyond, some deep and tender mystery of God beyond what our spiritual sight, sharpened though it may be, can yet fathom. We have contemplated with wonder and praise the happiness of her life in some respects. She was indeed in one way "blessed among women." She saw her large family of sons and daughters, not only each and all given heart and soul to God and His work, but each becoming a centre of life and of power in the evangelizing of the world. Thousands of mothers have looked upon her felicity and blessedness as a mother, and thanked God. Certain parents, teachers, and evangelists of tender conscience have unreasonably blamed themselves because they have not in any way shared the success which she had as a mother and a teacher. Indeed sometimes this stern and happy mother-preacher would remind other parents that it was probably their own fault if they did not yet see the full fruition of their heart's desire in those they sought to save. Very often, no doubt, these reminders were needed; sometimes the rebuke was just; but at other times it was not so. It is true that chastisement, often of a very heavy kind in regard to his life-work, has been laid upon a child of God for some lapse, or serious fault. To us Moses seems to have had provocation from the people he ruled beyond what man could bear. He gave way to anger, and was not permitted to enter the Land of Promise with those whom he had so faithfully led. But he had only to wait, "resting in hope." He did at last enter,

and did see with his eyes that Promised Land, when he stood on the Mount of Transfiguration conversing with the Saviour of the world on His approaching decease—the supreme Sacrifice. He had longed to enter into that land and look upon those fair and fertile fields; and now, after centuries, he had his desire. It is not given to all to glorify God by long years of patience and waiting, to visit again and again sterile fields which have been faithfully sown and watered, and yet to hold on. These learn their lesson; a painful, wonderful lesson it is, and God is glorified by the learning of it. In the case of the leaders of the Salvation Army it seems that the harvest springs up as fast as the seed is sown; that all over the world fields that were only yesterday sown are already ripening to the harvest. Those fallow periods of cold waiting seem not yet to be appointed to enter that great mission of world-saving; and perhaps there will be increased acceleration only, kindling a hope of a near and present day of salvation for the peoples of earth, brighter and more blessed than any which has yet dawned on us. For the individual these times of unrequited waiting are the most severe tests of faith and trust in God which can be imposed. They are only to be borne by those who have become athletes in the spiritual warfare, whose thews and sinews are powerful enough to bear the strain of seeing nothing and yet believing, of resting upon the naked word of God, and realizing that it is a rock in the midst of a vast sea of darkness, of "departing in peace," and yet not being able to say, "for mine eyes have seen Thy salvation." This test can only be borne by the meekest soul of the most heroic soldier of Christ. Shall I be considered critical in saying that I have missed somewhat in the Consecration meetings of the Salvation Army the teaching which the unrequited labourer needs? That dear friend who has gone before may have learned of God, and imparted to others, deeper things from that cross on which she hung so long, than any which we have yet received; and, perhaps, among them, she has learned that of which we have only dim glimpses—the mysterious meanings of the apparently fruitless time of bodily martyrdom and pain.

General Booth says, with much pathos, in his "Darkest London,"—"I am now sixty-one years of age, and the last eighteen months, during which the continual partner of all my activity for now nearly forty years has lain in the arms of unspeakable suffering, have added more than many former

ones to the exhaustion of my term of service." There is a truth which probably he does not for a moment forget, that to the truly Christian soul, death is invariably a prelude to a resurrection of a spiritual kind; the beginning of some fresh revelation. And this truth is becoming apparent even now in this particular case to all who have eyes to see or ears to hear. It is well to recall the teaching concerning the fellowship of the saints conveyed in a remarkable chapter in the Second Book of Kings. The two friends Elijah and Elisha walked together; the one passed over Jordan and returned no more; the other returned alone. The one who had gone had now entered into the higher service of the King; the true fellowship, begun while both walked together on earth, is deepened and enhanced now; the two are more spiritually in touch with each other than before; the current of the Divine life is now the mighty motive power in both, and the one within the veil walks by the same energy as the one witnessing to a crooked generation without the veil.

Is not the power of this strengthened and deepened communion, coming up from the valley of the shadow of death, to be seen in the resurrection to a new and extraordinary life of the many human and social forces which are waiting to be used for the taking away of the stone which holds Lazarus in his tomb? These social forces cannot in the highest and best sense be successful except when united with a tide of spiritual life. A vast and complicated organization has been planned; has been seen in a vision prophetically, something like the vision of Ezekiel. There are wheels within wheels; and the whole is to move on together. When quickened by the fire of the Spirit of God, it *will* move onward with the swiftness and power of those "living creatures" seen long ago by the eyes of the prophet.

#### GENERAL BOOTH'S SCHEME OF SOCIAL REFORM.

From *The Guardian* (Church of England), London, October 29, 1890.

A GOOD deal of expectation has been aroused, partly by means which Sheridan described once for all in the *Critic*, by the announcement that Mr. Booth, the "General" of the Salvation Army, is prepared with a scheme for abolishing, or at least profoundly ameliorating, the worst forms of poverty in England. The scheme has now

appeared in the shape of a substantial volume; and the world is invited to judge of its merits, and to contribute toward its realization. It is not very easy to form an opinion of the plan detailed in the work which General Booth has chosen to entitle *In Darkest England*, for the author has mixed up essential with non-essential proposals, and has encumbered his scheme, which should first have been presented only in its most necessary outlines, with details which distract the reader's attention, and are in many cases highly controversial. But on careful inspection it is possible to clear away the subsidiary matter, and to distinguish the main outlines of what is, without any doubt, a very large and important scheme of social reform.

General Booth acknowledges "valuable literary help" received from a friend who has the deepest sympathy with the aims of the Salvation Army. Most readers of the book will find it easy to guess the identity of the friend so described, for signs of his literary help are visible on every page, especially in the first part, in which the condition of the poor is described. We must confess that the assistance he has rendered, if we are right in thus tracing it, seems to us a very doubtful benefit to the scheme. The book is written throughout in an excited, sensational style, and the needs of the poor in London are commended to us not by a careful and well-weighed statement of facts, but by exaggerated metaphors and misleading comparisons. We could have wished for less journalistic skill and for more solid evidence as to the actual state of things. For instance, the author refers with commendation to one alone of his precursors in the study of the poorest classes, and that is his namesake, Mr. Charles Booth. Now, if there is one thing more than another, besides his admirable skill and patience in investigation, which marks Mr. C. Booth's volume on *Life and Labour in East London*, it is in his refusal to adopt a pessimistic tone, keenly alive though he is to the actual misery that exists. On the contrary, he definitely declares that the state of things in East London is improving, and has improved so far back as we are able to trace it. But General Booth knows, or at least says, nothing of improvement. He is not a pessimist, indeed, for his strong religious faith forbids him to despair; but he will not believe that the present condition of the poor can be an improvement on an earlier state. In particular he declares that children are worse off than they were, that education has failed to improve them, and that the



new generation is likely to be more lawless and vicious than its predecessors. It may be so, but he gives us no real evidence of it. What definite facts there are against him. Crime is not increasing, but rather diminishing, and that in a very marked way. And the influence of the Education Act, partial though it is, and even in some ways injurious, is recognized as on the whole beneficial by all thoughtful observers of the poor. At all events, we deprecate language which implies that things are far worse now than they were. So far as we know they are not, and language of this kind creates an impression of exaggeration and inaccuracy which injures the cause it is meant to support. In this case the first part of the book prejudices the rest, but the reader who perseveres will be agreeably surprised, when he reaches the practical proposals, by the sensible and eminently business-like manner in which Mr. Booth has thought out his scheme. It bears all the marks of being the work of a man with a genius for organization, and if it does not succeed it will not be for want of a thorough and comprehensive grasp of details.

The scheme in its essence, divested of a good many subsidiary proposals which Mr. Booth throws out almost incidentally, is very simple. Starting from the experience gained in working the food and shelter depots which the Salvation Army has established in London, the "General" proposes to establish "a receiving house for the destitute" in every large town. These receiving houses would not only supply food and shelter, but would have labour yards attached to them where the destitute could be set to work till they have shown how far they were willing and able to earn their bread if opportunity were given to them. The work would not be only of a uniform and laborious kind, as it too often is in the casual wards of workhouses, but the great numbers to be dealt with will, it is expected, allow of a chance being given to all, whatever their crafts may be. So far the scheme sounds like little more than an improved workhouse. But the distinguishing and the essential element is that the work in these labour yards or factories is to be probationary, and that those who show themselves able and willing to work will be passed on to the second stage in the scheme, the farm colony, if, that is, they seem to be fitted for agricultural work. Mr. Booth proposes to buy an estate of about a thousand acres, not far from London, of such land as is chiefly suitable for market-gardening. On this he will plant those whom the experience of his city

colony has proved to be fitted for the work, and will form them into an industrial community, primarily agricultural, but having all the necessary subsidiary industries contained within its borders. The connection of this community with the city colony would facilitate the disposal of its products, as well as the utilization of the waste which would be collected by the city workers from the great town. Lastly, there is the colony over sea, to which will be drafted all those who in the city and the farm colony have proved themselves able to work and to prosper in such a life as the emigrant's. But it will not be an emigrant's life of the usual type, for the colonists will find themselves in a community prepared to receive them, they will be well acquainted beforehand with the kind of work they are to undertake, and above all they will be under strict rule and discipline. Here is the essential element in the whole of Mr. Booth's scheme. He has founded and still leads the Salvation Army by means of the most stringent and autocratic discipline, and he intends to make unquestioning obedience in the rank and file, and habits of command in the officers, the principle of success in his social reformation. The people he wishes to save are, he says, ready to obey, if any one will lead them; and he means to lead.

Such in brief outline is the scheme by which the General of the Salvation Army proposes to find a way out of darkest England, and for which he asks an endowment of 100,000*l.* With this sum he declares it can be set on foot, and it will require a further sum of 30,000*l.* annually to keep it going. We believe that the experiment is well worth trying, though we do not believe that, even taken together with the various subsidiary agencies which Mr. Booth sketches, it contains the final solution of the social problem. But it will probably do some good; it may possibly do much good. It adds the element of hope and encouragement to the workhouse system, and it deprives it of the official stamp, which is its greatest defect. The workhouse with the certainty, not only of escape, but of rising, is an experiment worth trying, and one which has not, on any large scale, yet been tried. But there is one great and obvious objection to the scheme considered as a panacea. It presupposes that the majority of those who form the destitute class are willing to work. Mr. Booth has put the question to 250 men in his London shelters and has been answered in the affirmative. Indeed, he says, no thoughtful person could assign "a rational reason" for their refusal.

But that is just the difficulty. The social reformer has to deal with a class of persons who can give no rational reason for not working, and who yet, for the most part, will not work. We believe that Mr. Booth's scheme will benefit those who, though willing to work, have been pressed out of work by competition, and will do something to free the stream of employment from the weeds that choke it; but the true social problem is caused by the lowest stratum of all, and this stratum Mr. Booth will only touch; he will not permanently influence it, for it will escape from every form of improvement that involves a labour test.

### THE FOURFOLD REGENERATION.

BY REV. CANON A. R. FAUSSET.

From *The Theological Monthly* (London), November, 1890.

"Ring out the old, ring in the new—  
—Ring out the want, the care, the sin,  
The faithless coldness of the times—  
—Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.  
—Ring out the darkness of the land,  
Ring in the Christ that is to be!"

So sings our Poet-Laureate. He embodies in felicitous phrase the yearnings of thoughtful men after a new and better order of things than that which now prevails. Even secular journals recognize the disorder of our present state, due to men setting aside the Divine law as the regulator of life, and substituting short-sighted regard to present interests.

Worldly men are all the while dreaming of "a good time coming" through the diffusion of secular education, the marvellous discoveries of science, and the modern inventions ministering to material comforts. Similarly, one might have expected that the age before the first Advent, characterized as it was by the development of man's reason, imagination, and æsthetical culture, would have been also an age of moral progress. The voice of God's revelation was silent for four hundred years down from Malachi, the last of the Old Testament Prophets. It was the age of Demosthenes, the orator; Praxiteles, the sculptor; Plato and Aristotle, master minds in philosophy. God left man to himself to see what he could do by art and science to regenerate the world. The result was corruption, and a deep sense of

wretchedness. Plato, in the *Alcibiades*, acknowledges the need there was of some Great Teacher to come from heaven. Side by side with high civilization and refinement existed moral depravity, and an aching void in man's spirit which no earthly culture could fill. Then, where man could devise no remedy, God broke the long silence with the New Testament call in the wilderness, "Repent ye, for the kingdom of heaven is at hand."

Again, for a greatly longer period the spoken voice from heaven is silent, ever since the manifestation of Him who is the Brightness of the Father's glory, and the express Image of His Person. The Written Word indeed witnesses for God and His Christ. But man's tendency now is to deny its Divine authority as the rule and standard of life. Hence, side by side with his dream of a new and better age to be ushered in by his own working independently of God, there are ominous symptoms of desperate evils lurking beneath the glazed surface of our boasted civilization, and ready at any moment to upheave the social system.

1. God's plan for renewing His own world is the reverse of man's. Man begins from without; God begins within. Man sets up his kingdom with show, and "a mouth speaking great things:" throughout this age, "the kingdom of God cometh not with observation." The first step toward it is *the regeneration of individual souls* by the Holy Spirit. "Flesh and blood cannot inherit the kingdom of God." Born of fleshly parents, we cannot but be fleshly in nature. Water cannot rise above its own level; nor can we of ourselves rise above our sin-tainted birth-nature. If we are to dwell with heavenly beings in a kingdom of holiness, we must receive a new and spiritual nature corresponding to that kingdom's environments. The Holy Ghost is the power from above which quickens man's spirit, so that he is born again, and becomes in Christ "a new creature." This is the *FIRST REGENERATION*. The new word (*παλιγγενεσία*, Tit. iii. 5) is coined in the Christian mint to represent a new spiritual truth. To be born of the Holy Spirit is to be born into a new world, altogether distinct from the world into which we are born by nature. It is as great a miracle in grace, as in nature it would be to enter a second time into the mother's womb and be born. The natural man receiveth not the things of the Spirit of God, and he cannot know them, because they are spiritually discerned; but he that is spiritual judgeth all things. So completely alien to the kingdom of God is the

fleshly or natural mind, that Holy Scripture declares "it is enmity against God," and not only is not subject to the law of God, but even "CANNOT be" so. Whereas, if the Spirit of God dwell in a man, he is spiritually minded, which is life and peace: he has the marks of regeneration; "he does not practise (*ποιεῖ*: present tense, 1 John iii. 9) sin" habitually: "he by faith overcometh the world:" "he knows that he has passed from death to life because he loves the brethren." All these fruits of the Spirit are due not to the believer's works, but to God's mercy, which "saves us through the washing of regeneration and renewing of the Holy Ghost." Regeneration is the Father's gift to them that ask Him. It reveals Christ the Son in the soul. It is the work of the Almighty Quickening Holy Spirit.

II. THE REGENERATION OF THE BODY. The only other passage in the New Testament in which the word "regeneration" is found uses it in reference to the future. The Lord Jesus promises to His followers, as their reward, "In the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). God's order in restoring a lost world is beautifully progressive. He begins by regenerating the souls of believers now. There can be no regeneration to glory hereafter, except there be first the regeneration by grace now. Wherever this has been wrought here, though the body be still subject to death, the spirit has in it life from above. This life imparted by the Holy Spirit to the believer's spirit is the pledge that the body, too, shall be quickened by the same Almighty Spirit. The resurrection of Jesus' body is the earnest of our resurrection, if we be already born again of the Spirit. It is the same Divine Worker who puts forth His energizing might in our resurrection as in His. For only "if the Spirit of Him that raised up Jesus from the dead dwelt in us, He that raised up Christ Jesus from the dead shall quicken also our mortal bodies through His Spirit that dwelleth in us" (Rom. viii. 11). Such alone as are spiritual are "counted worthy to obtain the resurrection from the dead" (Luke xx. 35). All shall arise. The saints alone attain unto the "resurrection from out of the rest of the dead" (*τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*, Phil. iii. 11). This is the grand object of ambition to them, as it was to Paul. It is not mere reanimation or re-vivification, as that of Lazarus. It is *re-generation* of the body to a higher life: as

the soul has been previously raised from the fleshly to the spiritual life. The body is sown a psychic or animal body, it is raised a pneumatic or spiritual body. The animal soul ruled in that, the Spirit rules in this. Sown in corruption, dishonour, and weakness, the saint's body is raised in incorruption, glory, and power (1 Cor. xv.). No longer will our vessel of clay weigh us down, when our spirits would soar to God. For, whatever attribute Christ's ascended body possesses, ours too shall possess: at His coming, "He will transfigure the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. iii. 20, 21). This is the first resurrection. It ushers in the millennial reign of Christ and His transfigured saints in the heavenlies over Israel and the nations in the flesh upon earth. The rest of the dead shall not live again until the thousand years are finished. "Blessed and holy is He that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and Christ, and shall reign with Him a thousand years." Material obstacles will not impede the glorified body, just as the closed doors could not prevent the risen Saviour from standing in the midst of the disciples. Equal to the angels, we shall move with lightning-speed whithersoever we will.

Connected closely with the saints' resurrection is their heavenly sonship. It was so with Jesus; it shall be so with them. He was as truly the everlasting Son of the Father when "He emptied Himself, taking the form of a servant, and being made in the likeness of men," as when He shares the Father's glory before the world was.

"As much when in the manger laid,  
Eternal Ruler of the sky,  
As when the six days' work He made  
Filled all the morning stars with joy."

But in His humiliation His Sonship, though real, was not manifested. It was His resurrection that vindicated His claim, the Father Himself attesting Jesus' Sonship by raising Him from the dead. This is expressly affirmed by St. Paul (Rom. i. 4), "Jesus Christ, born of the seed of David according to the flesh, declared to be the Son of God, with power according to the Spirit of holiness by the resurrection from the dead." He is therefore named "The Firstborn from the dead" (Col. i. 18). So believers are sons of God from the moment that they first believe in Jesus Christ (Gal. iii. 26). But as the unbelieving did not

recognize Jesus' Sonship in the days of His humiliation, so they cannot recognize our sonship as yet. It will be our resurrection in His glorious likeness that will manifest our sonship, as St. John testifies (1 John iii. 1, 2), "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, when He shall be manifested, we shall be like Him; for we shall see Him even as He is." Our Sonship is real now; then first it shall be manifested. Therefore, though in a true sense already adopted, we still "wait for our adoption, to wit, the redemption of the body." A forcible word expresses the saint's intense longing for the manifestation of their sonship, "The earnest expectation (*ἀποκαρδοχία*, with uplifted heads and outstretched necks) of the creature waiteth for the revealing of the sons of God" (Rom. viii. 19).

The resurrection or regeneration of the body at Christ's coming will be the preliminary to the gathering of the saints unto their everlasting communion with one another in Him. In their disembodied state between death and the resurrection they are "absent from the body," which is the instrument of the soul's activities, and "present with the Lord," shut up unto Him alone. St. Paul does not comfort the Thessalonian mourners with the prospect of restored communion with their deceased loved ones at death, but at "the coming of our Lord Jesus, and our gathering together unto Him" (1 Thess. iv. 13-18; 2 Thess. ii. 1). Therefore Holy Scripture does not rest our chief hope on the bliss of the soul at death, but on our Lord's return to transfigure the bodies of the elect whose souls have been already regenerated by His Holy Spirit. "We must all be then made manifest before His judgment seat, that each may receive the things done *through the body* (*διὰ τοῦ σώματος*, 2 Cor. v. 10), whether it be good or bad." How this truth ought to constrain us to "cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

III.—THE REGENERATION OF THE NATIONS. This age begins with the translation of the Lord Jesus. It is consummated in the transfiguration and translation of the saints. They shall be "caught up to meet the Lord in the air." Then He, and they with Him, as "the armies of heaven," returning, inflict the decisive blow on Anti-

christ and his apostate hosts, which issues in the overthrow of the usurper Satan's reign, and in the establishment of the kingdom of Him "whose right it is." Jerusalem, the scene of the conflict, shall become "the throne of Jehovah Jesus, and all the nations shall be gathered unto it, to the name of Jehovah, neither shall they walk any more after the stubbornness of their evil heart" (Jer. iii. 17).

This shall be the REGENERATION OF THE NATIONS. Now is the time of the regeneration of individuals. God is now "visiting the Gentiles to take out of them a people for His name" (Acts xv. 14). Therefore our age is designated "the times (opportunities, *καιροί*) of the Gentiles." This is their day of grace and privilege, wherein all believers, without distinction of Jew and Gentile, are being gathered into the elect Church. This Church, when completed, will reign with Christ in the heavens over the millennial nations on earth. Jerusalem, now trodden down of the Gentiles, shall then assume the primary place among the nations which was designed for her from the beginning: for "when the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples, according to the number of the children of Israel" (Deut. xxxii. 8). Jerusalem will, then, first realize God's gracious purpose of making her the spiritual metropolis, and Israel the centre and mediator of blessing to the world. As God saith (Ezek. v. 5), "I have set her in the midst of the nations." Thus, "Jehovah will dwell in the midst of Jerusalem" (Zech. ii. 10), and Jerusalem in the midst of the nations.

In our age "the Gospel is being preached for a witness unto all the nations," and when that witness shall have been completed "the end shall come" (Matt. xxiv. 14), the elect Church (comprising "the remnant according to the election of grace" out of Israel, and "the fulness of the Gentiles") having been gathered out from Jews and Gentiles (Rom. xi. 5, 25). The Lord's coming shall introduce an age wherein "a nation shall be brought forth at once; and as soon as Zion shall travail, she shall bring forth children" (Isa. lxvi. 8, 9). It is when the Father shall have "set His King upon His holy hill of Zion," that "He will give the heathen for His Son's inheritance, and the uttermost parts of the earth for His possession" (Psa. ii. 8). The veil shall be taken off Israel first, then off all people (2 Cor. iii. 16; Isa. xxv. 7). There cannot be a conversion of the *nations* in our age



before Christ's coming, since His first act in introducing His manifested kingdom will be to smite the apostate nations with the rod of His mouth (Isa. xi. 4-9; Zech. xii., xiii., xiv.); then shall follow His reign in peace and righteousness (Psa. ii. 9; Dan. ii. 34, 35; Rev. ii. 26, 27; xi. 15-17; xix. 11-xx. 6). The seventh and last trumpet must first sound before "He shall take His great power and reign, and the kingdoms of this world become the kingdoms of our Lord, and of His Christ."

The manifestation of Christ and His transfigured saints in glory, the destruction of Antichrist, and the binding of Satan (Rev. xv. 4; xx. 1), will predispose the nations in the flesh to embrace the Gospel. It is because "the Lord's righteous judgments shall have been made manifest, that nations shall all come and worship before Him." "The receiving of Israel," after their being so long outcast through unbelief, "will be life from the dead" to the Gentile world (Rom. xi. 15). "The mountain of the Lord's house shall be established in the top of the mountains" first; then "all nations shall flow unto it; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 2, 3): men shall call the Jews "priests of Jehovah, ministers of our God" (Isa. lxi. 6), because they shall be God's mediators of blessing to the nations. So "Jehovah will be King over the whole earth; Jehovah shall be one and His name one" (Zech. xiv. 9). Jesus first "will declare God's name unto His brethren" (the Jews), then "all the ends of the earth shall remember, and turn unto Jehovah" (Psa. xxii. 22-27).

The heavens must receive Jesus now "until the times of restoration of all things." When He shall visibly come forth from the heavens, Israel shall be restored to their own land and to His favour. The Kingdom over all the nations shall be restored to the rightful Owner, "the King of Israel," and "King of the nations." The millennial people will be prepared for passing without death into a higher state, as Adam would, had he never fallen. Death will exceptionally occur on earth in the millennium, but only as a judgment on the sinner; for though Satan shall be bound, and the world be pervaded with Divine influences, there will still remain *the flesh*, whence shall arise the possibility of sin (Isa. lxv. 20; Eph. ii. 2, 6; vi. 12).

When "Jehovah shall punish the ten anti-Christian kings of the earth upon the earth," Satan, "prince of the powers of the air," and his "host of high ones on high"

(Isa. xxiv. 21, 22), shall be supplanted by Christ and His transfigured saints in the heavenlies, who from thence shall reign over Jerusalem and the nations in the flesh. Christ and His saints of the first resurrection will be the mediators of blessing to these, as Israel in their turn will be to the nations. Thus there will be a blessed chain of giving and receiving: God the Father, Christ the transfigured Bride (the translated Church), Israel in the flesh, and the world of nations in the flesh; Church and State will be co-extensive; the Church and the world will be no longer mutually antagonistic: the distinction will cease, for the Church will be co-extensive with the world, and the world with the Church; art, science, and music will be the handmaids to spiritual worship, not, as too often now, abused to sensuousness. It will be especially the time of liturgy of "the great congregation" (Psa. xxii. 25; Ezek. xl.-xlviii.; Zech. xiv. 16-20; Isa. ii. 3), as now is the time of preaching. It will be a time of Sabbath peace, uninterrupted by wars. Even the savage beasts shall lose their ferocity, and be subject to man, as in Eden. Christ's King-Priesthood shall be explained in the services of the glorious temple at Jerusalem. The theocracy of God in Christ shall supersede the misrule of earthly potentates over the nations; and "the kingdom, and the dominion, and the greatness of the kingdoms *under the whole heavens* (i.e., UPON EARTH) shall be given to the people of the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve Him" (Dan. vii. 27).

IV. REGENERATION OF THE EARTH. Even during the millennium there is a separation between heaven and earth, the transfigured Church in the heavenlies and the nations in the flesh on earth. It is true there will be during the millennium an intercommunion of Christ and His transfigured saints in the heavenlies with Israel and the nations in the flesh on earth, such as was the intercourse of Christ, and Elijah, and Moses in glorified bodies with Peter, James, and John in the flesh on the mountain of transfiguration. Such also was that of Christ with His disciples during the forty days between His resurrection and His ascension. It will be one sweet joy of the transfigured saints who reign from heaven over the earth to lead their brethren in the flesh to the precious Saviour. But still there will be a distinction between heaven and earth, humanity transfigured and humanity in the flesh. Man's old birth sin, i.e., "the flesh," will remain, when the other two sources of evil, Satan

and the world, shall be restrained. From it will break out the last apostasy headed by Satan in person. In the judgment on it by fire the world of nature shall be destroyed. The leper's house had to be taken down because of the fretting leprosy cleaving to its walls.

As the regeneration of individual SOULS takes place now, and the resurrection of the saints' BODIES and the regeneration of the NATIONS at the millennium, so the regeneration of THE EARTH, man's home, shall be after the millennium. The new earth and new heaven will be the abode of perfect righteousness. The same Holy Spirit who brooded over the waters at the original creation, and who regenerates the souls of believers, and who will raise their bodies to immortality and regenerate the nations, will finally, at the Father's word, "make all things new" (Rev. xx. 11; xxi. 1; 2 Peter iii. 6-13). "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Psa. civ. 30). Then shall the upper and lower congregations be no longer separate. For the New Jerusalem, the Church of the Firstborn, the Firstfruits of redemption, shall descend from God out of heaven. She shall have the glory of God in her; and "the nations," regenerated in the millennium and then translated, "shall walk amidst the light thereof" (Rev. xxi. 24). The millennial earth shall not be the home of the transfigured saints, but the kingdom over which they rule (the extent of that rule being proportional to their present faithfulness, Luke xix. 16-19). On the other hand, the post-millennial earth, regenerated from all past imperfections, such as the raging and restless sea, the earthquakes and convulsions of nature, and the trail of the serpent, shall be the saints' fit abode and home forever. The elect Church, as the New Jerusalem, in whom God Himself dwells, the centre of the regenerated nations, shall hold the primacy among the saved, because she alone shall have witnessed for Christ in the face of the present opposing world and the prince of darkness (Rev. xxi. 24).

A solitary pair was in the Original Paradise. In the final one, city and garden shall be combined; perfect communion of saints with INDIVIDUAL blessedness. No more pain, no more crying, no more death, for there will be no more sin. The saints will be under the blessed necessity of sinning no more. God in Christ will be all in all, and "His saints shall reign forever and ever." Lord, hasten the time and Thy kingdom!

## CHRISTIAN SOCIAL LIFE.

BY THE REV. HUGH MACMILLAN, D.D.,  
LL.D., F.R.S.E.

"We are members one of another."—EPHESIANS  
iv. 25.

From the *Quiver* (London), December, 1890.

ONE of the most remarkable methods of preventing the encroachments of the sea upon the land, and fixing the loose sand along the shore, is by means of plants specially adapted for the purpose. These plants belong mostly to the grass tribe, though some are furnished with the flowers and foliage of higher orders. But they all possess in common the peculiarity of creeping underground stems, which at short intervals send up fresh shoots above the surface, and root themselves in the soil. These creeping underground stems enable them to subsist in the barren sand, and endure during long periods of drought and sterility; while the rooting of the stems at frequent intervals, producing new individuals at every joint, all linked together, enables them to offer an effectual resistance to the storm. If undisturbed, these wonderfully constructive plants would speedily cover the largest tract of sea-shore spontaneously, prevent the loose masses of sand thrown up by the waves from drifting, and render the soil sufficiently stable to support higher vegetation.

Man has taken advantage of the peculiar habit of these sea-side plants, and planted them along the banks which he erects as a barrier against the sea, and which without these would be blown away by the first hurricane. The enormous dikes which the people have constructed in Holland, to keep out the inundations of the German Ocean, owe their stability to these plants, which are carefully protected by the Government; and along the low eastern side of England, where the sea is seeking continually to encroach upon the shore, and is with great difficulty kept back, a large quantity of dry land has in this way been reclaimed from the waters.

It is the social habit of these sea-side plants that gives them their wonderful tenacity of life, and admirably adapts them for the conditions in which they grow. Each separate plant is weak and fragile; and if left to itself it would speedily perish in its sterile situation, and would be uprooted and swept away by the fury of the tide. But when linked and interlaced in the closest fashion, by a vital bond, with the whole mass of similar plants growing around, it

can hold its own against the strongest forces of the ocean. It is as nearly indestructible from natural causes as anything can be; and it is one of the most striking proofs of the power of feeble things that are endowed with life, when in combination, to resist the mightiest forces of dead mechanical nature.

We may learn a wise lesson from this herb of the field if we consider how it grows, and apply the parable of its peculiar mode of growth to our own religious life. What we have to do as Christians in the world is akin to the work of the sea-side grass. We have to prevent the encroachments of error, to beat back the waves of evil, to resist the storms of temptation, and to win new additions to the Kingdom of righteousness and peace. And we can only do this, in the high realm of spiritual life, in the same way that the sea-side grass does its task in the lower realm of physical nature, viz., by association. As the grass-plants are members one of another by means of the creeping and rooting stems that connect them together, and make of all the plants spread over a wide area but one plant in reality, so Christians are members one of another by means of the faith and love in Christ Jesus that unite them together and make of them, however numerous and widely scattered, one body in the Lord.

It is true indeed that the Christian religion is intensely personal. It brings out into high relief the individuality of every human being more than anything else. Its chief and constant appeal is to the individual conscience. Its salvation is a salvation of the individual soul. It separates a man from the mass of his fellow-creatures, and brings him into personal relations and transactions with the living God. There may be communion of worldly goods, but spiritual gifts from their very nature can only be personal possessions. And the design of all the means of grace is to make a man realize his individuality, with all the solemn responsibilities connected with it. Every man must bear his own burden; every man must give an account of himself to God.

But while this is profoundly true, we must not at the same time lose sight of the fact that the Christian religion is intensely social. Its design is to form the one perfect society of earth and heaven. For the origin of the social element in religion we must go back to Eden, when God said, "It is not good for man to be alone"—even though he had the high society of the Godhead and of the angel world—and provided for him a partner with whom his own nature and experience would be completed, and he would

be best fitted to worship and serve God. And after the fall, God's purposes and man's thoughts were directed not to the restoration of the lost Garden of Eden with its solitary pair, but to the formation of the City of God, a far larger community than could exist in Eden. The Bible is a continuous description of the preparation of this City—the perfecting not only of man's personal life, but also of his social life: the constituting anew, by the work of grace, not only of the relations of man to God, but also of those of man to man which sin had destroyed. Men are taught and trained on the ground both of the Law and the Gospel to love God supremely, and to love one another with pure hearts fervently. Love is ever represented as the end of the Law and the Prophets, and as more than all sacrifices and ceremonials of religion.

It is a suggestive fact that the Christian religion did not begin with one believer, but with two. John, the last prophet of the old Covenant, when he met with the Fulfiller of all prophecy, handed over to Him two of his own disciples. In all likelihood if there had been only one disciple he would not have taken this critical step beyond the Baptist to follow the Lord; but the two were helpful to each other. One of them was Andrew, and he findeth his brother Simon Peter, and saith unto him, "We"—for his companion was still in his company—"We have found the Christ," and he brought him to Jesus. Thus the tie of flesh and blood was made, according to the natural order, and according to God's appointment, the channel of grace; and the Gospel course, starting in the home, proceeded along the lines marked out by the relations of human life.

The next day Jesus found Philip, and Philip found Nathanael, and so the missionary spirit spread and the great gathering of the disciples began. We have here the rudiments of Church life; for the disciples found a new society when they found Christ. Each new disciple that joined the Lord was joined in Him to all the other disciples. His new relationship to Christ brought him into a new relationship with his brethren. And thus having begun as a social institution, Christianity grew and spread like the sea-side grass, as a society of disciples—all united by a vital tie, of whom Christ was the Head, and His teaching and work the main substance of their fellowship. Differing from one another, as they differed from all outside, their very differences helped their unity and influenced each other. There were subordinate groups and divisions among them; but these no more interfered

with the harmony of their spiritual association than the differentiation of their bodies into two eyes, or two hands, or five fingers and toes, broke up the unity of their natural life. One was their Master, and they were all brethren, members one of another.

In less than four years after the two found the Messiah, we read that three thousand souls continued in the teaching and fellowship of the Apostles; and all that believed were together, united in a way before unknown, not by the surface affections and interests which are called into every-day activity by the common concerns of life, but by those pure religious feelings which are planted deep down in man's nature beyond the reach of all selfish considerations. The essential rudiments of a Church which we find in the first small company of the disciples, expanded into the full form of the Christian Church after the resurrection and the outpouring of the Spirit, and the establishing of the apostolic preaching and order. And the Church has been in existence ever since, extending itself wherever the lifting up of Jesus Christ and Him crucified by the preaching of the Gospel has drawn men to Him, and to one another in Him.

We thus see that a true representation of the matter is not that Christians have social needs and duties, but that the very essence of Christianity is social. The social element is as much a part of its nature as its social habit is part of the constitution of the sea-side grass. It cannot exist without it. Believers are invariably regarded not as separate sheep, but as a flock; not as stones scattered about, but as built up together into a habitation of God through the Spirit; not as isolated plants, but as branches in the True Vine; not as solitary individuals, living each for himself, but as fellow-citizens of the saints and of the household of God.

The Christian religion sanctifies the social feelings, and presents to them new objects of interest and attachment. A man cannot, indeed, be a complete Christian by himself. There will be much in God and Christ which he cannot understand; for it is only "with all saints" that he can know the length and breadth and height and depth of the love that passeth knowledge, and be filled with all the fulness of God. There will be parts of his own nature that will not be called forth into exercise; there will be affections that will remain dormant or rudimentary in religious loneliness. To live a Christian life in the solitude of one's own heart, is an attempt entirely foreign to the nature of the Christian religion. If we are not to sink into selfishness, or into a selfish

pursuit of our own religious interests, we must recognize our oneness with each other.

And as a man cannot be a complete Christian by himself, so no Church can be a complete Church that isolates itself from its sister Churches in the same Gospel. As the history of each individual believer is comprehended in a larger history than his own, so each Church is a part of the universal Church of Christ, and all the Churches supplement each other. Charity is the bond of perfectness that makes them members one of another, and unites them all together. And when its work is accomplished, it will gather from all the Churches and from all the ages the perfect society of the Kingdom of Heaven.

Thus the social element belongs to the very essence of Christianity. It is not as individuals only that we have to do with God and with the concerns of the soul and of eternity. We are taught in the Bible that God is a covenant God, blessing the children for the sake of the father, and linking the generations of His covenant people together with His faithfulness and mercy. We are taught that Jesus is the Son of Man, and becomes the Redeemer of our several persons because He is already the Redeemer of our common race. We are taught that as believers we are members of Christ's body, of His flesh, and of His bones, and therefore members one of another in Him. If we believe in the Lord Jesus Christ, we shall not only be saved ourselves, but also our house. If you dig up a plant of sea-side grass from the sand, you find that it is connected with a neighboring plant by a runner, and that it gives out itself a runner which connects it with another plant, and so on; and you thus find that the whole mass of this singular vegetation covering all the sea shore is one vast corporate body, one multitudinous plant, all whose individual members are inseparably bound together. And so there is no selfish salvation in Jesus Christ. A man cannot be saved without wishing and helping to save some one else. We are bound to each other by tendrils of affection and runners of help; and the world which Christ saves is one in which varied activities and manifold kinds of character are at work together for the general good.

Without this social element, Christianity would have been uprooted and withered long ago. It could no more withstand the temptations and privations of the world, and the aridity of the dry and parched land where it has so often to grow, than a single plant of seagrass along the shore could



withstand the fury of the winds and waves, or maintain itself in the dry and bitter sand. Believers must be members one of another, must join hand in hand, if they are to be fortified against the evil influences of the world, and to carry on the schemes of Christian benevolence for which they have received the Divine calling in their own salvation. It requires more courage than most individuals possess to do single-handed what is right whatever may be the consequences; but when believers are supported by others like-minded with themselves, they acquire great confidence. In the natural world, among objects that individually are insignificant, vast effects are produced by combination; and in the human world we see how necessary co-operation is in carrying out useful schemes and supporting benevolent institutions. And so it is by the united work of the Churches that the ministry of the Word and the ordinances of religion are supported and perpetuated year after year and generation after generation. If the whole grass of the sea-shore springs from a single root, Christianity itself is such a manifold growth in affiliated parts. The old Scandinavian myth of the Universal Tree is not far from the true conception of the Church of Christ, which He Himself significantly described when He said, "I am the Vine, ye are the branches," and when He compared the Kingdom of Heaven to the growth of the mustard-tree. It is not a mechanism, but an organism.

There is a strong tendency in these days to ignore the social nature of Christianity altogether, or to make light of it. Individualism in everything, but especially in religion, is the special outgrowth of our time. There are disintegrating forces at work breaking to pieces the old covenant ideas of the Christian faith, and separating individuals from each other in working out their salvation, instead of binding them to each other more closely. There seems to be a revolt against existing institutions, and a strong desire to individualize our work and worship, in opposition to the true spirit of the Church. We see professedly religious societies springing up outside of the Church, working on different lines, and seeking to undermine its authority and usefulness. Christ is thus preached of envy and strife; feelings of rivalry, of bitterness, and uncharitableness, are fostered in the minds of the people, instead of brotherly love. In Ceylon the number of ruined shrines near busy centres of population strikes the traveller with astonishment, and creates the impression that Buddhism has lost its hold

upon the people and is decaying. But the real cause of these shrines being neglected is that it is considered far more meritorious to build a new temple than to maintain an old one in efficiency. It is the same reason that accounts for the number of old mosques in Cairo. It is a custom among Moham-medans as among Buddhists never to have a religious structure repaired; and so when it begins to give way the people build a new one, and leave the old one to its fate. And is this not the way in which too much of the Christian work of the present day is carried on? There is more outward show and apparent success in starting new agencies than in keeping useful and vigorous the ones already in existence.

As members one of another, united in a spiritual brotherhood, it is obvious that certain social duties necessarily spring from this association. The first and most important of these duties is obviously that of public worship. No command is more necessary than the apostolic precept, "Forsake not the assembling of yourselves together," for none is more frequently and extensively disobeyed. Persons say that they can worship God at home as well as in church. No doubt they can; but it may be more than doubted whether the persons who urge that excuse do actually worship God at home. Christians have religious duties to perform in two relations equally important—duties as individuals, and duties as members of a corporate body; and the fact that they perform one set does not exempt them from the performance of the other. We are to worship God, not only as single persons, but also as members one of another. And it is the Christian custom of common worship that has consecrated the Christian Sabbath—made it not a day of rest merely, but a religious day. Our joining together in the services of the sanctuary communicates to the whole assembly of worshippers qualities which as individuals they do not possess. It is well known that when chemical substances are united, properties appear in the combination which were not found in the separate elements. The colour, the taste, the form is different. What was latent in the elements become apparent in the compound, and what was dormant in the parts is active in the whole. And so when we worship together as members one of another, thoughts and emotions cherished in common become warmer and more animated. We stimulate one another; and the bringing of us together is not merely the mechanical summing up of our separate capabilities, but is the chemical development, as it were, of

a new and different power. If, instead of absenting ourselves from the church services, we all came to them regularly and with prepared hearts, how much more fervent and useful would our common worship be!

The Apostle in the text uses the fact that the Ephesian converts whom he addressed were members one of another, as a reason for their putting away lying and speaking every man truth with his neighbour. As newly converted heathens, accustomed under their old religion to the grossest falsehoods—as Easterns who had not the sense of the despicableness of a lie, which even worldly minded Western people have—the Apostle had to remind them continually that truthfulness was absolutely essential to union and co-operation—was one of the firmest bonds of brotherhood. We do not need, to the same extent, and in the same way, to be warned against the special sin of the Ephesian church. And yet is not the religious social world among us too often a nursery of falsehood and a school of scandal? How often is social peace destroyed by false insinuations and by the tongue of gossip! How often are sacred friendships destroyed and hearts embittered, owing to the want of transparent truthfulness of speech, and honesty of conduct, between fellow-members! Ill-natured gossip is one of the most fruitful sources of discord in the Church, doing more harm than all other causes put together; and it is absolutely impossible that we can be or continue in any real Christian sense members of one another if we are guilty of this form of untruthfulness.

People often complain that our churches are cold and selfish; that the members are strangers to each other; that they sit side by side in the same pew Sunday after Sunday, and never exchange a single friendly word or look with each other before or after service. In so far as this reproach is applicable to us, let us endeavour to remove it. Let us be kindly affectioned one to another when we meet, not only in church, but in the ordinary business and intercourse of life. Let us show that the unselfish and amiable religion of our Lord Jesus Christ is moulding our character and conduct in all things. Let us prove that the ties which bind us together are not merely temporary ties which touch only part of our being, and concern only this life, but ties of faith and love in Christ Jesus, which have regard to our whole nature and existence, and endure forevermore.

As members one of another, Christians must be mutually courteous and considerate.

In a social capacity individuals cannot always have their own way. A single tree in a wide park may expand its branches as much as it can; but growing in a wood among other trees of the same kind, it must restrict its growth and accommodate itself to the requirements of its neighbours. It must allow them also fair access to heavenly air and light, and room to grow. We must yield a little even when we ought to have our right. We must let our moderation, or, as it should be translated, our *yieldingness*, be known unto all men, where principle is not concerned, but only self-interest.

Many members act harshly, and say hard things to each other, more from want of consideration than from any bad feeling. They do not place themselves in the position of others and realize how they themselves would feel in like circumstances. In nothing does a man's Christianity display itself more beautifully than in his refined courtesy and his gentle consideration for all men. May we ever remember that Christ came into the world, that He founded and preserves His Church from age to age in the world, in order to move men to love, to help, to save each other. And linked together, like the sea-side grass, by mutual vital runners of faith and love in Christ Jesus, the individual nurtured up for the brotherhood, and provoking one another unto all good works, we shall be able to take up arms against a sea of troubles, beat back the evil tides of the world, and win and cultivate a fair heritage for Him who loved us and gave Himself for us.

## SOCIAL LIFE AMONG THE ASSYRIANS AND BABYLONIANS.

BY PROFESSOR SAYCE, LL.D., AUTHOR OF  
"FRESH LIGHT FROM THE ANCIENT  
MONUMENTS."

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### I.—THE PEOPLE.

EZEKIEL tells us how in the latter days of the Jewish kingdom the palace walls of Babylonia were adorned with "images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity" (xxiii. 15). He had already described the Assyrians as "clothed in blue," "clothed most gorgeously, horsemen riding

upon horses." They thus differed from the Chaldeans, while the Chaldeans again are distinguished from the Babylonians, who, however, inhabited the same country as themselves and were clothed with the same apparel.

The discoveries that have been made of recent years in the valleys of the Tigris and Euphrates explain and illustrate the prophet's words. Chaldea or Babylonia—for the two names are used synonymously—was the alluvial plain shut in between the two great rivers of Western Asia, and extended southward from a point where they almost touched one another to the marshes at the head of the Persian Gulf where they flowed into the sea. Northward came the land of Assyria. It was originally the district which surrounded the ancient capital of Asshur, alluded to in the second chapter of Genesis (v. 14), built on the western bank of the Tigris. Still further to the north were the later capitals, Calah and Nineveh, between which stood Resen or Res-eni "the head of the fountain" (Gen. x. 11). The country of Assyria differed essentially from the country of Babylonia, and this difference exercised an influence upon the character of the populations which dwelt in them. Assyria was a land of limestone hills and thick forests, and was watered by the Tigris and its affluents, which cut their way through channels of rock. Babylonia, on the other hand, was flat and marshy; its soil was rich and fertile, but the rivers and streams that intersected it could be prevented from flooding the country only by means of a carefully organized system of canals. The silt which was carried down to the sea was continually adding to the land and causing the shores of the Persian Gulf to advance southward; cities which stood on the sea-coast in the early days of Babylonian history are now left far inland.

The district adjoining the sea, however, was distinguished from the rest of Babylonia by the great salt-marshes which covered it. It was accordingly known as the land of Marratu or "the salt-marshes," a name which appears in the Old Testament under the form of Merathaim (Jer. l. 21). In its midst rose the ancestral city of Merodach-baladan, whose ambassadors were shown by Hezekiah all the treasures of the Jewish monarchy.

Merodach-baladan was a Chaldean. The Chaldeans, or Kaldā, as they are called on the monuments, were a tribe which inhabited the salt-marshes, and we first hear of them in the ninth century before our era. Whether they belonged to the same Semitic

race as the inhabitants of Babylon we do not know. But under Merodach-baladan they became famous in the eastern world. Merodach-baladan made himself king of all Babylonia, and the Chaldeans became so integral and important an element in the population as henceforth to give it their name. From this time forward "Babylonian" and "Chaldean" became interchangeable terms.

The Babylonian race was by no means pure. The original inhabitants of the country had been the Accadians, or Sumerians, who spoke an agglutinative language like that of the modern Finns or Turks, and had been the authors of the cuneiform system of writing and of the culture of early Babylonia. They occupied both Accad, the northern division of Babylonia, and Sumir, or Shinar, its southern division. In Accad, however, they were subjected at an early epoch to the domination of Semitic tribes whose first home had been in Arabia; in Sumir they held their ground for a longer period, and it is probable that the Semite did not succeed in superseding them in this part of the country until a comparatively recent time. The Semites of Babylonia were closely allied both in race and language to the Hebrews. It was from Ur of the Chaldees, now represented by the mounds of Mugheir, that Abraham had migrated, and the other cities of Babylonia must have been largely occupied by traders and settlers of the Semitic race.

Shortly after the age of Abraham the population of Babylonia became still further mixed in consequence of the successful invasion of the country by certain tribes of Elam. The Kassî, as they are termed on the monuments, settled in numbers in the Babylonian plain and established a dynasty of kings who ruled for several centuries. Accadian, Semite and Kassite intermarried and mingled together, forming a hybrid population which subsequently admitted into its midst the Chaldean tribes of the south. The people of Babylonia thus became what the English are to-day; one of the most mixed of populations, tracing their descent from races of various origin.

Of far purer blood were the Assyrians in the north. Out of the land of Sumir, or Shinar, we are told, Asshur went forth to found the Assyrian kingdom (Gen. x. 11). It was a colony sent out by the Semitic part of the Babylonian population, and up to the last the Assyrians continued to represent both in appearance and character the pure Semitic type. The faces depicted on some of their monuments remind us of the Jew-

ish faces we may meet with to-day in the more squalid streets of the great European cities.

Nature and descent accordingly combined to produce a difference between the inhabitants of Babylonia and of Assyria. The Babylonian was a stout thick-set man, somewhat short, with straight nose, wide nostrils, and square face. The Assyrian, on the other hand, was tall and muscular, his nose was slightly hooked, his lips were full, his eyes dark and piercing. His head and face showed an abundance of black curly hair. Such a type was in striking contrast to that of the early Accadian figures which have come down to us. Here the face is long and thin, with a straight beard not altogether unlike that represented on the faces of old men in Chinese art. What the peculiar characteristics of the Chaldean face may have been we have at present no means of deciding.

The Babylonian was essentially an irrigator and cultivator of the ground. The cuneiform texts are full of references to the gardens of Babylonia, and the canals by which they were watered. It was a land which brought forth abundantly all that was entrusted to its bosom. The palm was indigenous in it, so too, according to naturalists, was the wheat. Even in classical days the yield of Babylonian wheat was enormous. Herodotus tells us that it was sometimes as much as three hundred-fold to the sower. But the fear of floods and the reclamation of the marsh-lands demanded constant care and labour, the result being that the country population of Babylonia was, like the country population of Egypt, an industrious peasantry, wholly devoted to agricultural work and disinclined for war and military operations. In the towns, where the Semitic element was stronger, a considerable amount of trade and commerce was carried on, and the cities on the sea-coast built ships and sent their merchantmen to distant lands. The Chaldeans, whose cry was in their ships (Isaiah xliii. 14), despatched their trading fleets to the southern coasts of Arabia and the quarries of the Sinaitic peninsula, and even, it would appear, to the shores of India.

The character of the Assyrian was altogether different from that of the Babylonian. He was a warrior, a trader and an administrator. The peaceful pursuits of the agricultural population of Babylonia suited him but little. His two passions were fighting and trading. But his wars, at all events in the later days of the Assyrian empire, were conducted with a commercial object,

and were not the meaningless displays of brute fury and the love of bloodshed which they have usually been imagined to be. It was to destroy the trade of the Phœnician cities and to divert it into Assyrian hands that the Assyrian kings marched their armies to the west; it was to secure the chief highways of commerce that campaigns were made into the heart of Arabia and Assyrian satraps were appointed in the cities of Syria. The Assyrian was indeed irresistible as a soldier; but the motive that inspired him was as much the interest of the trader as the desire of conquest.

Unlike the Babylonian, he cared but little for education and literature. A knowledge of books was in Assyria confined to a few, more particularly the special class of scribes. A love of study is more likely to be developed among an agricultural than among a military people. Both Assyrians and Babylonians, however, were similar in one respect—they were both intensely religious. But here again we may note a difference between them. The religion of the Babylonians was far more mingled with superstition than was the religion of the Assyrian. While the Babylonian lived in hourly fear of the multitudinous demons which he believed to be ever on the watch to injure him, the Assyrian felt secure in the protection of his gods, above all of the supreme god Asshur. When the Assyrian kings went forth to war it was with a firm confidence that they were fighting the battles of Asshur, and that Asshur would give them success. It is "through trust in Asshur," they are perpetually telling us, that they overcome all opposition, and compel the disobedient to acknowledge the power of the great Assyrian deity.

The Assyrians seem to have lived mostly in towns. The country was cultivated by slaves, or by the older population whom the Semitic colonists found there. At all events it was from the population of the towns that the army was recruited and the ranks of the official bureaucracy were supplied. Consequently when the power of the army and of the upper classes was broken no force was left capable of resisting the foe. The continual wars of the Assyrian monarch drained the kingdom of its military class, while the Assyrian colonies which were planted as garrisons in conquered provinces, tended still further to diminish the dominant part of the population. When, therefore, evil days fell upon the monarchy, and the country was overrun by Scythian hordes from the north, the Assyrian army was no longer able to withstand them. The troops



which had garrisoned the subject provinces of the empire were recalled home, but they did not prove sufficient to defend even Assyria itself. The Assyrian empire fell because the population which had created and maintained it was exhausted. The Assyrian stock practically became extinct, the Assyrian cities became heaps of ruins, and new races occupied their sites. In this respect Assyria offered a conspicuous contrast to Babylonia. There the population continued unchanged in spite of revolution and foreign conquest. Dynasties and empires might rise and fall; but the people of the country still cultivated their fields or plied their trade and commerce as they had done centuries before. An agricultural population survives, while a military caste which governs by the sword is sure in the course of time to vanish away.

## II.—HOW THE PEOPLE LIVED.

Babylonia was the land of bricks, Assyria of stone. It was in Babylonia that the great tower had been built of brick whose head, it was intended, should "reach to heaven." The bricks were merely dried in the sun; it was but rarely that they were baked in the kiln. When it was wished to give additional solidity to the walls of a building, lighted fuel was piled up against them, and their surfaces were thus vitrified into a solid mass. But usually the Babylonian builders were content with the ordinary sun-dried brick of the country. Naturally it crumbled away in the course of time, and the brick structure became a mound of shapeless mud. Nebuchadnezzar tells us how the great Temple of the Seven Planets of Heaven and Earth at Borsippa, near Babylon, whose ruins are now known under the name of the Birs-i-Nimrud, and which has often been identified with the Tower of Babel, had been destroyed before his time by rain and storm and neglect to repair its drains. In fact the plain of Babylonia was covered with artificial hills formed of the *débris* of ancient temples which had been allowed to fall into decay. One of the earliest names given to it on the monuments is that of "the land of mounds."

No stone was found in the country. If stone was used, as, for instance, by Nebuchadnezzar in his construction of the quays of Babylon, it had to be brought from the distant mountains of Elam. Even the smallest stones and pebbles were highly prized. Hence it was that in Babylonia the art of engraving gems seems to have taken its rise. We learn from Herodotus that every Babylonian carried about with him an

engraved seal attached to his wrist by a cord, and the statement is fully confirmed by the native monuments. The seal was of cylindrical shape, pierced longitudinally by a hole through which the cord was passed. When it was needed to be used, it was rolled over the wet clay which served the Babylonians as a writing material, and it was regarded as the necessary guarantee of the owner's identity. No legal deed or contract was valid without the impression of the seals belonging to the persons who took part in it; the engraved stone, in fact, was as indispensable to its owner as his name itself.

In Assyria, on the contrary, clay was comparatively scarce, and stone was plentiful. Hence, while the temples and palaces of Babylonia were built of brick, those of Assyria were, at all events in part, built of stone. The Assyrians, however, had originally migrated from Babylonia, and they carried with them the tradition of the art and architecture of their mother-country. Accordingly while making use of stone they nevertheless did not altogether forego the use of brick. The walls of Nineveh, in spite of their height, were constructed of brick, and it was only the basement of the palaces which was made of stone. We need not be surprised at this slavish imitation of a style of building which was out of place in the country to which it was transferred. In another respect the Assyrians imitated the architecture of Babylonia even more slavishly and needlessly. This was in the construction of vast platforms of brick, upon which the temples of the gods and the palaces of the kings were erected. In Babylonia such platforms were necessary in order to secure the edifices upon them from the danger of floods or the inconveniences of a marshy soil. But in Assyria similar precautions were not required. There the buildings could have been raised on a foundation of rock, without the intervention of an artificial platform.

The brick walls of the Babylonian houses were covered with stucco, which was then adorned with painting. Dados ran around them, whereon were depicted the figures of men and animals. In the Assyrian palaces the dado was formed of sculptured slabs of stone, and painted in imitation of the dados of painted stucco which were usual in Babylonia. The cornices and other portions of the walls were in the houses of the wealthy often ornamented with bronze and alabaster, and even gold. At times ivory was used for the same purpose as in the ivory palaces of Samaria (Amos iii. 15; comp. Ps. xlv.

8). The doors more especially were overlaid with bands of bronze, and were frequently double, the hinges revolving in sockets of bronze. The windows were protected from the weather by means of curtains of tapestry, and a flight of steps, open to the air, led to the upper stories of the house. The steps opened upon a court around which the sitting-rooms and bed-chambers were built, the apartments assigned to the women being kept separate from those of the men.

All these luxuries, however, were confined to the rich and noble. The mass of the people lived like their descendants to-day in mud cabins, with conical roofs of clay. They had to be content to live on the ground-floor, and to exclude the cold and rains of winter, not with costly tapestries, but by making the apertures in the walls which served as windows as small as possible. It is needless to say that the bronze and sculpture and painting which adorned the habitations of the wealthy were unknown in those of the poor.

Even in the houses of the wealthy the furniture was doubtless as scanty and simple as it is still to-day in the East. Rugs of variegated patterns were laid upon the floor, and chairs and stools of various shapes and sizes were used. The stools were generally lofty, so that the feet of the sitter had to be supported on a footstool. Some of the chairs were provided with arms.

At times, instead of chairs, couches or divans were employed. The luxurious Assyrian would even recline on a couch when eating, a habit which passed from the East to Greece, and from Greece to Rome, so that in the days of our Saviour it was more customary to "recline" than to sit at meat. One of the bas-reliefs in the British Museum represents the Assyrian king Assur-bani-pal, lying on a couch while he drinks wine and feasts after the defeat and death of his Elamite enemy, though his wife, who participates in the banquet, is seated on a chair. The custom of reclining at meals was doubtless borrowed by the Assyrians from Babylon, since the older native fashion was to seat the guests at a dinner party on lofty stools on either side of a small table. At night the wealthier classes slept on bedsteads covered with thick mattresses or rugs. Poorer people were satisfied with the mattress only, which was spread upon the ground and rolled up when no longer needed for use. It was a bed which could be taken up and carried away like the "beds" we read of in the New Testament. All classes alike slept in their ordinary clothes.

The house of the well-to-do Assyrian or

Babylonian was not considered complete unless it was provided with a garden or plantation, which, it would seem, was usually planted in front of it. It was well stocked with trees, among which the palm naturally held a chief place. In warm weather tables and seats were placed under the shade of the trees, and meals were thus taken in the open air. Those who could afford to keep slaves for the purpose employed one of them in waving a large fan in order to drive insects away while the meal was being enjoyed. In taking the lease of a house, the tenant usually agreed to keep the garden in order and to replace any trees that might die or be cut down.

The garden was irrigated from one of the numerous canals which intersected the whole of Babylon. The rich employed hired labourers for the purpose; the poor had to irrigate their own plot of ground. The water was drawn up in buckets and then poured into a number of rivulets which ran through the garden. Vegetables of all kinds were grown along the edges of the rivulets, more especially onions and garlic. It would appear that flowers also were cultivated, at all events in the gardens of the wealthy, since vases of flowers were placed on the tables at a banquet.

The costume of the people was as varied as it is in the modern European world. Old lists of clothing have come down to us which contain as large an assortment of different dresses and their materials as could be found in a shop of to-day. Among the materials may be mentioned the *sindhu*, or muslin of "India," which is described as being composed of "vegetable wool," or cotton, and so bears testimony to an ancient trade between Chaldea and the western coast of India. Most of the stuffs, however, were of home manufacture, and were exported into all parts of the civilized world. It will be remembered that among the Canaanitish spoil found in the tent of Achan was "a goodly Babylonish garment" (Josh. vii. 21).

In spite of the changes of fashion and the varieties of dress worn by different classes of persons, the principal constituents of the Assyrian and Babylonian costume remained the same. These were a hat or head-dress, a tunic or shirt, and a long outer robe which reached to the ankles. In early Babylonian times the hat was ornamented with ribbons which projected before and behind like horns; at a later period it assumed the shape of a tiara or peaked helmet. The material of which it was composed was thick and sometimes quilted; the upper classes further protected their heads from the sun by a par-

asol, which in Assyria became the symbol of royal or semi-royal authority. The tunic was of linen or wool, the latter material being much employed, particularly in cold weather; it reached half-way down the thigh, and was fastened round the waist by a girdle. A second tunic was often worn under the first, doubtless during the winter season.

The long robe or cloak was specially characteristic of the Babylonians. It opened in front, was usually sleeveless, and was ornamented at the edge with fringes. In walking it allowed the inner side of the left leg to be exposed. Not unfrequently the girdle was fastened round it instead of round the tunic. In Assyria the king sometimes wore over his robe a sort of chasuble, richly ornamented like the robe itself.

The Babylonian priest was characterized by a curious kind of flounced dress which descended to the feet and perhaps was made of muslin. From immemorial times a goat-skin was also flung over his shoulders, the goat being accounted an animal of peculiar sanctity. On Babylonian cylinders and seals a priest may always be at once distinguished by the flounces of his dress.

The costume of the women differed externally but little from that of the men, at least when the latter were dressed in their outer robe. The queen of Assur-bani-pal is depicted in a long unsleeved robe, over which comes a fringed frock reaching below the knees, and over that again a light cape, also fringed and patterned with rosettes. On her feet are boots, and around her head is a crown or fillet representing a castellated wall and thus resembling the mural crown of Greek sculpture. Earrings, bracelets and a necklace complete her costume.

Earrings, bracelets and necklaces were also worn by the men. Anklets are referred to in the inscriptions as well as finger-rings, though the usual substitute for a finger-ring was the cylinder, which, as has already been stated, was attached by a string or chain to the wrist.

The Babylonian, at any rate in earlier times, seems ordinarily to have gone barefooted. Already in the twelfth century B.C., however, we find the king\* wearing a pair of soft leather shoes, and in Assyria sandals were in use from an early period, the sandal being furnished with a cap for

protecting the heel. The northern conquests of Tiglathpileser III. and Sargon introduced the laced boot of the inhabitants of the colder regions in the north. The cavalry, who had hitherto ridden with bare legs, now adopted high boots, laced in front, and worn over tightly fitting breeches of plaited leather. Certain of the foot-soldiers were also clothed in the same way; while others of them wore the boots without the trousers. Sennacherib was the first of the Assyrian kings who discarded the sandal in his own person and substituted for it a shoe, which, like the military boot, was laced in front.

It must not be imagined that the robe or even the tunic was always worn. In fact the light-armed troops in the Assyrian army were contented with a simple kilt, which, together with a felt skull-cap, constituted the whole of their dress. This was also the costume of the Babylonian labourer when working in the fields, and both Assyrians and Babylonians while engaged in manual work or military operations discarded the long and inconvenient outer robe. It was only the upper classes who could afford the luxury of wearing it in every-day life. So, too, the use of a hat or cap was not universal. Numbers of people were satisfied with tying up their hair with a fillet or string, even when exposed to the heat of the sun. At times even the fillet was dispensed with.

The hair of the head was worn long, and the Assyrians distinguished themselves from their neighbours by dressing and curling both it and their beards. The fashion must have been derived from the early Semitic population of Babylonia, since the hero of the great Chaldean epic is represented on ancient engraved seals with a curled beard. On the other hand, the practice was unknown to the non-Semitic population of the country; the sculptured heads, for instance, found at Tel-loth, which belong to the Accado-Sumerian epoch, are either beardless or else provided with long uncurled beards which terminate in a point, "the musked and curled Assyrian bull," spoken of by Lord Tennyson, being a Semitic creation. Here, as elsewhere, fashion was determined by physical characteristics, and it was only among a Semitic people distinguished by its thick growth of black hair that the art of the hair-dresser could develop as it did in Semitic Babylonia and Assyria. The comparatively beardless Sumerians rather encouraged the barber, who accordingly occupies a conspicuous place in early Babylonian literature.

\* Merodach-nadin-akhi, B.C. 1106. He has on his head a tall square cap, ornamented in front with a band of rosettes immediately above the forehead, while a row of feathers in an upright position runs round the top. It is curious that a similar head-dress was worn by the Zakkur, who are usually identified with the Tenkrians, and are among the foreign enemies depicted upon the Egyptian monuments.

## 'THE MINISTRY REQUIRED BY THE AGE.\*

BY R. W. DALE, LL.D.

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It is among our traditional usages that when a minister is ordained to his first pastorate a sermon is preached to the church and a solemn charge is delivered to the minister. This, however, is not an ordination but a recognition service. Dr. Goodrich has had a long experience of the duties and responsibilities of the ministry, and he has discharged them honorably. He has drawn to himself the love and confidence of the Congregational Churches, both of England and Scotland. He knows already far better than I can tell him the sorrows of the ministry, its labours, its perils, its anxieties, and its joys. He knows the eternal fountains of light, of consolation and of strength. Dr. Maclaren will address the Church, but it would be singularly presumptuous if I were to attempt to address to your minister anything of the nature of a charge. I can but express my affection for him, and the earnest hope that the large success of his ministry in this place will more than justify his retirement from the great position which he held in Glasgow.

Though I cannot deliver a charge, I have been requested to speak on a subject which might, perhaps, in hands strong enough to deal with it, suggest the materials for a charge—*The ministry required by the present age.*

The subject is not of my selection, nor are the terms in which it is defined. I have no liking for subjects of this description—so large, so far-reaching. Their horizons are too remote. Their limits escape me. They are beyond my strength. And yet, since I have been asked to speak on this subject, I will do what I can.

But to discuss it at all, I must dismiss, at starting, a very large part of the life and work of the minister, and limit myself to his preaching; and to discuss even this province of the subject to any good purpose, I must think of you—the Church and the congregation—rather than of the minister. For you have very much more to do with the substance and with the form of your minister's sermons than you probably suspect. When the eye is dim and the tongue falters and becomes indistinct in its utterance, the cause of the evil is not always to

be found in the eye itself, or in the tongue itself; the root of the mischief may be in some remote organ of the body, or in a deficiency of general constitutional vigour. And the Church is a living body. If the minister does a great deal to form the life and determine the work of the congregation, the congregation does a great deal to form the life and determine the work of the minister. The strong currents of thought and feeling which are flowing in the congregation may carry him, without his knowing it, several points to the east or the west when he is steering due north or south, and he may get on to dangerous rocks; or they may add, without his knowing it, to the speed which he is making on the right course. A strong and conscientious man, loyal to Christ, looking forward to that awful hour when he must give account of his ministry, will never try to preach so as to please his people; the more he loves them the less will he try to please them merely; but their conception of the kind of preaching which they really need will have a large influence on his own thoughts of how he ought to preach. It is my belief that when churches have discovered what are the true elements of power in a minister, and, disregarding all inferior and adventitious attractions, care supremely for what is supremely worth caring for, they will have a powerful ministry.

### I.

What, then, should you desire in your minister's preaching? And, more definitely, how should you wish the Present Age—of which my subject requires me to think—to affect his preaching?

In answering these questions it is necessary, first of all, to grasp very firmly a very obvious and commonplace truth:—Your minister is a *Christian* minister: as a preacher he is a preacher of the Christian Gospel. The Christian Gospel was given to men by the Lord Jesus Christ, and those whom He commissioned to unfold its contents. It has been verified in the experience of the Christian Church, an experience which now extends over more than eighteen hundred years. You yourselves constitute a Christian Church, and are the heirs, trustees, and defenders of the faith which was once for all delivered to the saints. To you the ultimate secret of the life of man, and of that divine and eternal order in which man stands has been revealed; you are not voyaging across unknown seas of thought in order to discover it. Your minister, therefore, has not to receive

\* Address prepared for the service at Chorlton-road Congregational church, Manchester, Nov. 3, 1890. The first part here given was omitted in delivery.



a revelation from the new age in which we are living; he has a revelation to deliver to it—a revelation from God—a revelation which is at once old and new; old as the sun and stars which have been the wonder and delight of men from the beginning; new as that fresh and immediate vision of sun and stars which comes to the men of every new generation. We have something more than a tradition or an historic record of these celestial glories; we have seen them for ourselves, and can speak of them at first hand; and yet they are the same that shone above Chaldean shepherds and the builders of the pyramids. The Christian Gospel is the Gospel of Christ, of Paul, of John, of Peter, of James.

To include its infinite contents within the limits of a few sentences is impossible; they are inexhaustible. But it is clear that the Christian Gospel assumes that man was created to share the life, and the righteousness, and the blessedness of the Eternal; that he has fallen short of this great glory; has fallen short of it by sin, has incurred guilt, and therefore needs the divine forgiveness. The Christian Gospel also assumes that the moral and spiritual perfection of man cannot be attained by the development and discipline of any powers in man himself, but only by the inspiration of the spirit of God with whose grace man has freely to co-operate.

Is there anything in these assumptions to suggest an answer to our questions as to the Ministry required by our Age? I think there is.

(1) These assumptions are categorically denied by certain theories of human life, which have been fighting hard for ascendancy during the last thirty or forty years; and, what is more important, the convictions on which the assumptions rest are enfeebled by the general spirit and temper of our contemporaries.

For example, the doctrine of heredity, as it is very commonly held, is much more fatal to the sense of personal responsibility for life and conduct than the old doctrine of Original Sin, as it was commonly held by persons who professed the Calvinistic theology. The theory of the power of environment, and especially of the social environment, over the personal life is more fatal to the sense of moral freedom than the Calvinistic doctrine of the Divine decrees. Just at the time when Calvinism had been very generally surrendered by the Churches, its least noble elements were reasserted by the philosophers. The philosophers have picked up fragments of the creed

which the theologians had cast aside—and the worst fragments. For what is the theory of human nature which includes the ethical and spiritual life of man within the region of natural law but a theory of Necessity? And the philosophical theory of Necessity is Calvinism without a God. The greatness of God, Who to the Calvinist was a Living Person—a Living Person with an infinite love of righteousness and an infinite hatred of moral evil—with a Free Will, supreme, unbound by any authority beyond itself—the greatness of God, I say, as a Living Person, with transcendent moral perfection, appealed to the personality of a devout Calvinist, and to all the most robust elements of his moral life. In the presence of an unconscious Necessity human freedom is crushed; in the presence of an august Person, though unlimited powers over all created things are in theory attributed to Him, human freedom rises to heroic energy, and becomes capable of heroic achievements.

(2) It is not only the drift of scientific thought that enfeebles the sense of moral freedom and moral responsibility. Large numbers of people have just discovered the sins of *Society*, and in the freshness of their penitence are declaring that *Society*, and *Society* alone, is responsible for the wickedness and misery of individual men. Create, they say, a new and just and gracious social order, and the wilderness will blossom as the rose; the vices of men will vanish; all men will be virtuous: *Society*, not the individual, is responsible for the lying and the lust, the dishonesty, the cruelty, the selfishness, and the ambition of mankind.

These conceptions of human life strike at the very root of the assumptions of the Christian Gospel. The Christian minister, if he is to be successful in drawing men to Christ, must take account of them. That there is a measure of truth in them is certain, but the most fatal falsehoods are precisely those which are not wholly false; the truth which is in them is largely the secret of their power.

The Christian minister, in our time, has to consider how with God's help he can awaken that sense of personal responsibility which has been drugged by poisonous theories of life, and stifled by an atmosphere which is heavy and foul.

He may sometimes make an intellectual assault on the theories which are working the mischief, but his real success will come from other methods. He himself must have an awful sense of the *guilt*—not merely the *evil*—of sin; he must be vividly con-

scious of his own personal responsibility, and then there will be a wholesome, stimulating power in the masculine energy of his own moral life; virtue will go out of him. He must recur again and again to those lines of thought and appeal to which the normal conscience of every man is most likely to respond.

He must rouse it to condemn with fierce indignation the crimes of other men; and while it is all aglow must turn the fires against the man's own sins. He must never forget that he has an ally in every man's heart—imprisoned, chained, its force broken, its eye dim, its voice feeble—but alive still, and still capable of giving answers to any message in which there is the accent of God.

He must insist on the true nature of sin as a crime deserving punishment—not merely a disease requiring to be cured; as an offence needing pardon—not merely a calamity like blindness, needing pity. He must bring home to every man his own part in determining his conduct, and not suffer it to be supposed that character is wholly the creation of birth and circumstances. While frankly recognizing those regions of human life which are within the dominion of necessity, he must insist on the reality and awful dignity of that inner sanctuary which is the province of freedom. He must distinguish between the circumstances and occasions which make it *possible* for a man to sin—the pressure of forces both within and without which *move* him to sin—and his own consent to sin. He must show that the social order cannot be held responsible for the vices and irreligion of large numbers of our people, while there are large numbers who are in exactly the same social condition living an honest, upright, temperate, and Christian life. He must appeal to the judgment to come, and to its awful, its glorious issues.

You must not suppose that your minister has forgotten the temper and requirements of the age if he insists on these austere aspects of truth. They are in my judgment precisely what the age requires to inspire it with a more masculine and robust moral temper, and to induce it to listen to the Christian Gospel.

(3) Closely associated with the tendencies of modern thought and feeling of which I have just spoken is the demand for a social order based upon the principles of the Sermon on the Mount.

I may say, in passing, that it seems to be very generally forgotten that the precepts of that discourse are addressed to the disciples of Christ, and that they are intended

to regulate their conduct as citizens of the Kingdom of God—their conduct toward each other, and their conduct toward other men. There is nothing in them which directly illustrates Christ's conception of the State. Elsewhere in the New Testament there is an explicit application of the Christian law to political life. As citizens of the Kingdom of God we are bound to feel no resentment against those who injure us, and not to avenge ourselves. But are grave offences to go unpunished? That is not the Christian idea. "Avenge not yourselves, beloved . . . vengeance belongeth to me; I will recompense, saith the Lord." It is *our* blessedness to be called to show mercy and pity even to those who do us great wrongs; the penalty of the wrongs—if they are not repented of and forgiven—God Himself will inflict. And in the social order these penalties are to be inflicted in God's name by judges and magistrates. For "the powers that be are ordained of God." The earthly ruler "beareth not the sword in vain, for he is a minister of God; an avenger for wrath to him that doeth evil." Human life, under its present earthly conditions, approaches the Christian ideal when no personal resentments are felt against those who injure us, but when all offences against individuals or the State are equitably punished by the magistrates. Mercy is the great duty of the private citizen; of the magistrate, justice.

But this by the way. The great thing to insist upon is that a Christian social order is impossible except to a Christian people. The arrangement proper to a college for young men would be mischievous in a school for boys. Institutions which are foreign to the spirit and character of a nation can have no real authority; they will not work. Between the political and economic order on the one hand, and the temper and moral habits of a people on the other, the relations are vital. As long as the great desire of large numbers of our people is for material prosperity, a social order which is in harmony with the spirit of the Sermon on the Mount is impossible. Men must seek first—as the supreme object of life—the Kingdom of God and His righteousness before they can have an economic organization of society corresponding to the spirit and laws of Christ.

What, then, is a Christian minister to do in the presence of the demand that the whole force of the Church should be used in promoting urgent social reforms? Is he to avoid in the pulpit and elsewhere all those questions which in many noble hearts

are creating a passionate enthusiasm? Is he to do nothing toward improving the material conditions of human life, and to be content with speaking of things eternal and divine? I do not believe that you will try to impose on your minister any such restraints.

You should, I think, wish him to remember the historic conditions under which the successive changes of the economic order of Christendom have occurred. They have been the results—in many cases the wholly unforeseen results—of new forces which have acted on the intellectual and moral life of nations; or of great geographical discoveries; or of great inventions. They have not been the fulfilment of the programme of any social reformers. The results—the beneficent results—of the partial triumphs of the Christian Faith in Europe—and let it never be forgotten that its triumphs have been very partial—were not foreseen by the Apostles and the early generations of their converts. Aided by economic forces it abolished the institution of slavery; but that it would have this effect was neither intended from the beginning nor foreseen. Nor was the change it has effected in the position of women intended or foreseen; nor the results—partly beneficent, partly disastrous—which have come from making pity and compassion for the poor a form of religious service. The heaven worked; no one foresaw how it would work.

Take another illustration. The results of the immense triumph of the principle of Individualism in France in the last century were neither intended nor foreseen. Great evils were swept away by the Revolution; but within a century, evils—new in their form and new in their magnitude—have sprung up in the place of those which have disappeared, and these are so great that the tide of a strong reaction is running to flood, and many compassionate men are crying out earnestly for the restoration of restraints on individual freedom—restraints differing in kind for the most part from those which were removed—but still restraints; and yet the dissolution of these restraints was one of the chief ends and glories of the Revolution. The leaders of the Revolution did not intend or foresee the results of their work.

I do not believe in large schemes for changing the whole order, either of our political or economical life. If I am asked to accept a scheme and to work for it, which would transfer all the materials and instruments of production to the State, and am assured that only by such a revolutionary method as this can the miseries of consid-

erable masses of the people be removed, I am obliged to reply that the conditions which determine the economical prosperity of nations are so complex that I have not the confidence and the courage to determine whether such an immense reconstruction would on the whole be beneficial; that the equation contains so many unknown quantities that I cannot solve it; that the greatest and most beneficent improvements in the social and economic condition of nations have not hitherto been the working out of a complete and systematic theory of the true social and economic order; that, judging from experience, the destruction of our present organization and the attempt to reconstruct our economic life on the principles of Collectivism would not work, as its promoters anticipate, and that very possibly the evil results would greatly outweigh the good.

And if I am told that the Christian faith is irrevocably pledged to the cause of justice and mercy, and that while the social order is unjust and unmerciful, Christian men are unfaithful to Christ if they do not attempt to reform it, I answer, Yes; but I must first be sure that the new order would be more just and more merciful than the old, and that the methods proposed for abolishing the old order would at the same time provide for the secure establishment of the new. And the first object of the Christian faith is not to secure justice and mercy in social institutions, but to make Christian men merciful and just. It does not wait till the social order is Christian before it requires and enables Christian men to obey the law and illustrate the spirit of Christ. It has required and enabled men to love and honour each other as brethren under social conditions wholly antagonistic to the spirit of human brotherhood.

The law was imperative in the old Roman times on masters and slaves; in mediæval times on lord and serf; and with the law power was given to fulfil it. It was by the assertion and partial fulfilment of the law under these adverse conditions that conditions more favourable to the true *idea* of human life were rendered possible. In our own days the same law is imperative and the same grace is given. It requires employers to care for their men in the spirit of Christ, and men to care for their employers in the spirit of Christ. It says to both, Seek first the Kingdom of God and His righteousness. It requires, as I have sometimes said, the tradesman, the manufacturer, the merchant to carry on his business under the competitive organization of modern industry as if *Christ were the Head of*

the firm. It requires the clerk, the manager, the foreman, the workman, the porter, the errand boy to do his part as if *Christ were the Head of the firm*, "as unto the Lord, not unto men." It offers power to all of them to enable them to do it. And we should desire that the more merciful and equitable social order to which the present is only a transition should come as the natural result of a great change in the temper and character of the nation; should be the new and outward sign of a new and invisible grace; should come, not from the outbreak of the passions of men violently demanding a larger share of the material prosperity of the world for themselves, but as an achievement of that love which "suffereth long and is kind," "envieth not," "seeketh not its own."

Meanwhile every change in methods of production and distribution which promises to lessen the suffering and the precariousness of human life, to add to it ease, security, comfort, and brightness—whatever can lessen the fierceness of social and economic conflict and bind together not one class of the community as an organized army to fight another—but all classes of the community as a brotherhood for the welfare and safety of all; every social reform which can raise the dignity of the less fortunate of the people, and induce the wealthy and the powerful to discharge their responsibilities and duties, should be sustained, and heartily sustained, by every man that desires to see the will of God done on earth as it is done in heaven.

Some of these proposals may be so manifestly reasonable and practicable that you may wish your minister to advocate them in this place; with regard to others, about whose reasonableness and practicability men of clear intelligence and of a just and generous spirit may be doubtful you will prefer that he should be silent. But if the great hindrance of all economic and social reforms lies in human selfishness, in the passion for material prosperity, in the spirit of ambition, whether it is the ambition of a man for himself, or his ambition for his family, or his ambition for the class to which he belongs, the ministry of the Gospel in this place, if it is penetrated with the spirit of Christ, will render the kind of aid which is most necessary to every movement for improving the condition of the people, and in many cases the aid will be most effectively rendered to movements which are not explicitly advocated, and about whose wisdom your minister himself may be uncertain. The good heaven will work, and will work

in ways which he neither intends nor foresees.

## THE FIRST INTERNATIONAL OLD CATHOLIC CONGRESS.

HELD AT COLOGNE, SEPTEMBER 12TH-14TH, 1890.

BY MADAME HYACINTHE LOYSON.

From *The Independent*, New York, October 23, 1890.

THIS was the tenth National Congress of the Old Catholics of Germany—the first International—and is not only an important historical event in the Church, but is the signal departure in the inevitable Restoration of Catholic Faith. This Congress, long waited for, was well prepared and well attended by representatives of all the Old Catholics from the West and some from the East—Holland, Germany, Switzerland, Italy, France, Austria, Spain, England, America and Russia. There were many distinguished and leading men—divines, savants and statesmen; but the central figures, and object, of the most intense interest, were three small, modest Dutchmen—the Archbishop of Utrecht and the Bishops of Deventer and Haarlem. But why was there so much importance attached to these three modest men? Because they compose the uncontested and incontestable Episcopate of the Occident in opposition to that of Rome.

We will recall here, in a few words, how this Church in Holland came to exist, and also explain how and why we Gallicans are their close kin.

In the seventeenth century, when the spirit of the Reformation was abroad among the Christians of Europe, there was a very decided movement in France and simultaneously in Holland.

St. Cyran was the promoter in France, and the founder of Port Royal, that eminent school of French theologians and philosophers who have left to posterity one of the most glorious records of Catholic faith in the history of the Church. At the same time Jansenius, in Holland, a friend of St. Cyran, took his stand against the pernicious adulteration of the faith by the Jesuits. The bull *Unigenitus* (in 1713), by Clement XI., was the climax of papal encroachment upon Christian conscience, and may be said to be the principal pivot of the first Old Catholic movement—the separation of the Dutch Church from Rome.



Bossuet, Fénelon, Pascal, and the Arnaulds, disciples of St. Cyran, were the great leaders of the school which took its name from the Monastery of Port Royal, which was their centre. This was situated in the country about fifteen miles from Paris, and had for its abbess that remarkable and saintly woman, sister of the Arnaulds, the Mère Angelique.

While they never sought nor would have accepted any rupture with the Holy See, to which institution they claimed allegiance, but whose occupant they could not always claim as the representative of their faith, they became the open enemies of the Jesuits and the steadfast opponents of the encroaching papacy. How heroically and at what cost they defended their Gallican liberties, history has recorded; and the defeat of these noble men and women makes up one of the saddest but most glorious pages. The women were scattered, the men were exiled, the monastery and their church were razed to the ground, and Louis XIV. could only be satisfied that their extirpation was complete, when he drove the ploughshare across the ground where these edifices had stood, and through the sacred precincts, turning up to the accusing light of Heaven, the bones of these holy women. They are dead—nearly two centuries ago; their outraged bones have become dust; but their ideas live and their works do follow them; and we Gallicans, or Old Catholics of France, are their children; and I am not afraid to say that we shall march into the twentieth century not unworthy of such parentage. During these days of persecution in France the Jesuits were at work in Holland.

The great Arnauld, who was the leader of the anti-Jesuit party at Port Royal, had always dreamed of founding a colony in Holland, attracted thither by the friendship of Van Neercassel, who was at the same time papal nuncio in those countries, Bishop of Castoria and Archbishop of Utrecht, a holy and learned prelate and highly esteemed by Bossuet, the great French bishop, whose writings stand to-day as first authority in Christian philosophy and doctrine. The questions between the combatants were dogmatic. The Archbishop of Utrecht wrote and spoke to immense crowds with great eloquence upon divine love and the necessity of repentance. Jansenius defended with other extreme doctrines that of Irresistible Grace and Absolute Election or Rejection. The Dutch Church, with entire reason, repudiates the name of "Jansenist," which is often given it.

The conscience of Dutchmen resembles the mighty dikes of their country; their resistance to the swelling ocean of Ultramontaniam was steady and long. The Popes had been furious with their bulls and decrees, but the irate Pontiffs had no *Grand Monarque* for accomplice to scatter these sturdy men or plough them under; and, thank God! they are still holding out and are to-day our fathers—fathers of the Gallican Church, and the Central See of the true Catholic Church in the West. They have maintained uninterruptedly the Apostolic Succession, in the persons of an archbishop and two bishops. In witness of their continued acceptance of the hierarchical central See they have, through all these years, advised the Pope, in the most courteous manner, of the election of each new Bishop—His Holiness, in reply, always sending back a bull of excommunication! This formality, however, was discontinued in 1853, when Pius IX. sent two bishops (*motu proprio ex plenitudine potestatis apostolicæ*) to the Roman Catholics in Holland, whom Jesuitism had succeeded in detaching from the old national edifice—that which is to-day represented by the three bishops at the Old Catholic Congress in Cologne. That Church, founded in the fifth century by St. Willibrord and St. Boniface, both English bishops, counted three hundred thousand opposed to Rome at the time of the separation. Roman propagandism, on the one hand, and Dutch inertia on the other, have dwindled that number to seven thousand; but when we remember how the grain of wheat found in the crisped hand of the mummified Pharaoh, borne into light and cast into soil, has to-day for its progeny thousands and tens of thousands of acres of waving grain, on the vast prairies of America and sweeping steppes of Asia, we are encouraged to press forward in spite of all difficulties. It is principle and not numbers that wins in the long battle. Then we are on the side of the great majority when we are on the side of God, and we are convinced that the Dutch Church, coming out of her sarcophagus of the seventeenth century, has need of the light of the closing nineteenth century and the Old Catholic soil of to-day, and will be led to open a new and large fold for the upbuilding of many churches and the refuge of immortal souls. It numbers at present thirty parishes; possesses a theological seminary at Amersfoort, which takes highest rank in learning and Christian excellence, besides a college or smaller seminary, and is recognized by the government. If in their jealous and

timid isolation the Dutch Catholics have not kept pace with the century, they have unmistakably retained what, alas! is sadly lacking to-day in most of the churches, austere morals and unswerving faith.

The Old Catholics who separated from Rome after the Vatican Council, maintained the integral faith of the ancient Church, and retain its government also—the Historical Episcopate. Once separated from the Papal See, their great anxiety was to secure these two essentials, and the maintenance of the faith was less difficult than that of the episcopate; for the law of God remains unchanged in his written Word, and the doctrine of the undivided Church is written in the decisions of the early and truly ecumenical councils. To retain undisputed apostolic succession was, consequently, of paramount importance. But as God's promise to the faithful holds good throughout all difficulties and all time—"Lo, I am with you alway, even unto the end of the world!"—so there appeared in the midst of our dilemma a rock of salvation—the faithful Church in Holland. Direct Succession could have been obtained from the Greek Church, or the Coptic, or the Anglican, or from some of the ancient Churches in Asia; but the Greek Church presented too many apparent and only apparent difficulties. The Coptic Episcopate is desert-bound in the heart of Africa, and the Anglicans are too much entangled with the State. To this Church, therefore, the first German Old Catholic bishop, Rienkens, was sent for consecration, who in turn consecrated Bishop Herzog, of Switzerland.

This is the first time that the bishops of Holland have participated in any Old Catholic Congress. One year ago, however, in September, 1889, the Archbishop of Utrecht convoked Bishop Rienkens and Bishop Herzog, with his Dutch *confrère*, to a conference in his arch-episcopal residence, and the result was a ready and perfect understanding that henceforth all Episcopal measures taken by them in the interest of Old Catholicism, should be with the unanimous concurrence of these five bishops.

We believe the time is not far distant when France, Austria, Italy and Spain will each have their regularly organized Old Catholic Churches. As we French people never do things by halves, when we began the Old Catholic movement eleven years ago, having no synod but our conscience, no tribunal but that of God, we inaugurated those reforms which we felt were essential. We have been not only violently attacked by our enemies, but also blamed by some of our friends as

going too fast. At first the Dutch Church looked askance; but we are happy to say that they are coming, though very slowly, to the front of action; and that the reforms that we Gallicans began alone are to-day officially accepted by the five bishops, and practised more or less throughout all the Old Catholic churches of Europe.

The most remarkable features of the Congress were the absence of all dogmatic discussions, the broad, Christian charity evinced during all its sessions, and the undisguised and happy fraternity between all its members. Besides the two hundred official delegates, there were representatives from the Greek Church in the person of the Chaplain and Confessor of the Czar of Russia and other priests of the Oriental Church, who cordially greeted the two Anglican Bishops, Jenner and Salisbury. As an instance of the perfect liberty as well as the fraternity of the Congress, I may be allowed to quote a word from one of the speeches made by Père Hyacinthe, which elicited the most enthusiastic applause and the warmest congratulations. He said:

"I read the other day, upon the tomb of your illustrious Stein, the first reconstructor of Prussia, this inscription: 'Unhumiliated Son of the Humiliated Fatherland.' These words could have been our device the day after Sedan, as they were his the day after Jena. But to-day, after twenty years of courageous and fruitful effort, after our centenary of 1789 and our Universal Exposition, we can say 'Sons—confident and proud of the *patrie* lifted up again!'"

Distinguished Protestants also were present, and one, Professor Nippold, of Jena, delivered a most stirring address in favor of the Old Catholic movement. There were most devout religious services at the two Old Catholic churches in Cologne. Then there were lunches and banquets, some of which, with the speeches and toasts, lasted four hours with unabated interest. It was resolved to hold henceforth a like International Congress every two years—that of next year to be in Switzerland.

When we remember the small beginning of the Christian Church after all the preaching of the twelve Apostles, and above all that of the Divine Master; and after all his healing and miracles, and the multitudes which followed him, and after his glorious crucifixion—only one hundred and twenty!—surely we have reason to be encouraged, for we are legion.

Cologne was very beautiful as we viewed it for the last time in the sunset from the steamer's deck on the great river; and when, as the twilight deepened and the soft, deep tones of vesper-bells swung out from the

high cathedral towers, around which all the other myriad spires and steeples seemed to incline as in devotion, we felt that it was rightly named the "Holy City of the Rhine."

PARIS, October 3, 1890.

### BISHOP HUNTINGTON ON "SOCIAL PROBLEMS AND THE CHURCH."

From *The Churchman* (Episcopal), New York, November 8, 1890.

THE October number of the *Forum* contains several notable articles, among which the most remarkable is one by the Bishop of Central New York under the caption "Social Problems and the Church." We subjoin a condensed abstract of some of the bishop's most striking paragraphs, in the hope that our readers will obtain and carefully consider the whole article as it stands in the *Forum*.

#### DID CHRIST RECOGNIZE CLASSES?

"Did Christ recognize classes? He recognized them as actual, but not as necessary, or even as legitimate, in the order of society which He came to establish. He did not propose that order as a scheme, but predicted and commanded it as a social reality or kingdom. 'It shall not be so among you,' He said.

"At the same time, there is no denying that this head of a new earth and new heavens did see the two classes which the world had sundered, and that He made His choice between them. Deliberately, emphatically, uniformly, He stood on one side of the dividing line, and placed there the moral foundations of His empire of love. He lived there, sought His companionships and lodgings there, was at home there, bestowed there His honors and benedictions. There is no beatitude that reads, 'Blessed are the rich, for theirs is the kingdom of heaven;' no rule of selection proclaiming, 'I have chosen the rich of this world.' There is no malediction or threat saying, 'Woe unto you poor men, hard-working men, ill-clad men, unlettered men, men that are managed, bought, and sold; men at the mercy of capitalists and corporations; men dictated to, kept down, taken advantage of, with small chance in a lawsuit, or if accused of a theft, forced into a "class" whether you like it or not.' It is all the other way—the whole Gospel, from the lowly yet triumphant *Magnificat* of the virgin mother, to the unbounded and impartial

invitation to free waters of eternal life at the end of the Apocalypse. We all know it would not be a Gospel if it were otherwise, but an absurd mockery of a Gospel."

#### CHURCHES AND CLASSES: A TERRIBLE ARAIGNMENT.

As operating through human agencies, the Church has an ecclesiastical apparatus, policy, financial system, officers and honors. One of its primary duties in behalf of the unprivileged classes is to see that the array of this machinery allows no favoritism, and that it concedes nothing to the ambition, arrogance, pride of fastidiousness of wealth.

"But more than half the religious organizations, large or small, are at present practical contradictions of the Sermon on the Mount. It does not need an ostentatious hierarchy to open the door for the 'prince of this world,' letting him in where he does tenfold the mischief he could do by persecutions, seductions, or infidel arguments outside. He buys up the property, holds the keys of pew doors, puts rich families in the foremost seats, hires and pays the choir, raises funds by lotteries and theatricals, tells the 'lower classes' to stay out in the streets or patronizes them with a mission chapel in the outskirts, makes a fashion plate of the female worshippers, sees to it that parish offices and all other marks of distinction are assigned to prosperous merchants, politicians, and leaders of society—never to mechanics and day laborers, who have no qualifications except piety and good sense—suits the preacher to the tastes of the ruling set, and 'runs the concern.' What is all this parochial mammonism and snobbery but a surrender of the kingdom of the Crucified to His adversary? Where is the divine brotherhood? Meantime, prudent care is taken to keep the holy language and handsome ceremonial safe, and not to put St. Dives into the calendar."

#### THE CHURCH AND THE LABOR PROBLEM.

"The Church will do its duty by a generous, and if need be a forbearing, sympathy with the movements and measures, not bearing its name, which are products of the 'labor problem.' They are new to the Church and new to the world. They are almost as unlike as possible to the guilds of the middle ages. They are not political insurrections, and will not be if this duty of the Church is done. They are not communistic phantasies. They have an inherent vitality, a plausible reason, numerical strength, and a spreading activity. They will not be impressed by the intelligence or

fairness of one who jumbles them all together under a supercilious sneer—anarchy, socialism, nationalism, municipalism, trades unions, knights of labor, single-tax land-ownership—as if they were one malign or foolish brood, instead of being quite as unlike one another as the Protestant religious sects. Nor will they be either guided or subdued by petulance. Their fatal inconsistency, their sad incapacity of unification, their pathetic lack of leadership, the Church will look on with pity, not with contempt, if it has the spirit of its shepherd King whom the common people heard gladly. Why does not the Church make itself their leader? If a peer in the House of Lords could say the other day that Christianity is the most perfect system of democracy, why should not organized Christianity prove itself to be that?

“Recent certified revelations have laid bare the multiplied horrors and depravities of the tenement population in great cities, where forty-one out of every hundred families live each in a single room, where the poorest working class are actually made to pay a higher rent, in proportion to income, than those in any other part of the community, and where the poorest pay more rent than the richest for each cubic foot of space and air. These facts put it beyond question that, in the name of a common humanity, and as sure as there is an ethical element in Christianity at all, there are social sins and human equities which have a more urgent and imperative claim on the consideration of ecclesiastical councils and of weekly sermons than any questions of discipline, ritual, hymnology, or predestination.

“An earnest and patient treatment of social wrongs by a wide and large-hearted Church, is as likely as Congress or the courts to heal discontent and to forestall insurrection. Even Mr. Hyndman says: ‘However successful a revolution might be, it is certain that mankind cannot change its whole nature at once. Break the old shell certainly, but never forget that the new forms must grow out of the old.’”

#### THE CRY OF “PESSIMISM!”

“The bad name for a Christian reformer, who naturally begins by pointing out that there is something to be reformed, is ‘pessimist.’ Pessimism has been known in the history of speculations, ancient and modern. It is the theory that the plan of the universe is bad in itself, and that its ongoing are hopelessly bad, in fact, the worst possible. It is avowed or unavowed atheism. Reformers have no place in it; philanthro-

pists no opportunity; religion no foothold; suffering no hope. The attitude of the Christian prophet, on the other hand, who sees the wrongs and iniquities of society, exposes them in order that they may be remedied, denounces them in the name of Christ, conceals none of them, excuses none, apologizes for none, condones none for the sake of a political or religious party, for secular profit, for a salary or an office—this is the attitude, not of the pessimist, but of the real optimist.

“*Laissez faire* is pessimism. Indiscriminate, stolid conservatism is pessimism. We all know the posture, the calling, the cry, of the Hebrew prophets. Were they pessimists? Was John Baptist a pessimist?”

The Church is nothing if it is not a witness for Him who put Himself at the head of all reformers by confronting the self-satisfied, and by convincing the world that it must be set right because it is so wrong. Better the truth-teller, who uncovers what is bad to turn it into good, than the flatterer, who calls evil good and lets it go from bad to worse.

#### A KEEN RETORT.

A contributor to the *Forum*, who has taught scholars and thinkers to expect of him a large treatment of grave subjects, in the course of a clever criticism of a popular fiction, drops into this *laissez faire* method.

“‘One man is born in an age of barbarism, another in an age of civilization.’ But what we are dealing with now is an age, not of barbarism, but of professed civilization; why then should this truism be brought to rebuke an honest novel-writer who is trying to persuade his neighbors to clear out of our civilization, such as it is, a considerable mass of barbarous iniquity incidental to competitive conditions. ‘Why,’ it is asked, ‘is one animal the beast of prey, another the victim?’ Nobody can tell, perhaps; but if this striking illustration has any logical pertinency to the argument, it must mean that our social ‘beasts of prey,’ in speculation and monopoly, are to be let alone and tolerated by their victims and by the lookers-on. ‘Why should one sentient creature be a worm and another a man?’ This is not the question; but whether, being a man and not a worm, I may treat poorer men of fewer opportunities like worms, and make myself a hawk or a snake, instead of doing my best to get these unprivileged fellow creatures out of the worm condition. ‘Health, strength, beauty, intellect, offspring, length of days, are distributed with no more regard for justice



than are the powers of making and saving wealth.' Does this mean that no more responsibility attaches to the power of making and saving wealth than to the six preceding advantages? Does it mean that because some men and women are at a disadvantage in respect to those six natural things which they can do little or nothing to change, therefore there are no outrageous wrongs pertaining to the 'powers of making and saving wealth' which conscience and law and society can check, and ought to check, by important measures tending to lessen inequality and to promote justice? 'After all, there is more co-operation than competition in the industrial world as it now exists.' Possibly; but suppose that competition and co-operation come into conflict, as they sometimes do, which will generally go to the wall? Will it be competition? There is a common maxim that 'competition is the life of business.' We understand that; but is that 'business' of the kind that justice and humanity, honor and magnanimity, are most anxious to encourage? 'Neither equal justice nor perfection of any kind is the law of the world, as the world is at present, toward whatever goal we may be moving.' Exactly; but can it not be seen that 'the world, as the world is at present,' is precisely what Christianity and Christ, the Church and the prophet, are on the earth to bring to judgment, righting its wrongs radically if need be, and making it over into a world that shall be in some sense or other the 'kingdom of God?' 'The advantages of combining Mr. Stewart's dry-goods establishment with Mr. Carnegie's iron works are not obvious at all.' Agreed; yet if these establishments should produce their fine industrial and money-making results by a system of labor and wages which should subject a great number of men or women to physical exhaustion, mental starvation, social slavery, or political disability, yielding them less pay than their work is worth, then it must be obvious that they would be out of harmony with the divine order and with the highest interests of mankind."

#### MEASURES AND METHODS.

"Little is said here about measures or methods. The Church has little to say of them which has not been said from the beginning. These will appear as they are wanted when there are faith and wisdom and will to order and to regulate them. The time has come when workmen ask not charity, but justice; not the property of other men, but their own; God's common

gifts to the people for the people's use; nothing more. If strikes and strikers demand more, the Church cannot countenance their demand.

"Quite as little may it be expected, in the face of recent social science and of the labor bureaus of our cities, to encourage soup kitchens, poor laws, the old-time dole, or the distribution of cast-off clothing. It must achieve its gracious ends, if at all, by creating convictions in all classes which will render these unhealthy remedies of an unhealthy condition superfluous, and by allying itself fearlessly with all the restorative forces that are rising into action in the mind and conscience of our time.

"The whole matter is degraded and belittled if we forget that the worst evil, even among the poor, is not their poverty. There must be a higher aspiration and a deeper longing in them and in us, who try to help them, than to obtain an easier lot, more to eat and drink and wear, or more leisure for dissipation, indolence, and amusement. But just as careful ought Christians to be not to act or preach as if having our 'conversation in heaven' were to postpone a heavenly order of society to a future world, instead of setting it up on the earth."

#### HENRY MARTYN DEXTER.

From *The Congregationalist*, Boston, November 20, 1890.

THE saddest task which has ever fallen to the editorial staff of this paper is this response to the sudden summons to chronicle the death of its honored and beloved editor-in-chief. The kind "good-night," into which he always put at parting an expression of personal interest in every one in these rooms, still lingers in our ears. It seems impossible to realize that his tall form and strong, alert and pleasant face may not at any moment again look in on us.

Henry Martyn Dexter was born in Plympton, Mass., Aug. 13th, 1821. His father, Rev. Elijah Dexter, was pastor of the Congregational church in that place for forty-four years. His mother was a sister of Governor Marcus Morton. He entered Brown University at fifteen years of age, but finished his academic course at Yale, graduating in 1840. Four years later he graduated from Andover Theological Seminary, and in the same year was settled as the first pastor of the Franklin Street Congregational Church, Manchester, N. H. There he remained till 1849, when he accepted a call to the Pine Street Church, Boston, now Berke-

ley Temple, succeeding Professor Austin Phelps. He was pastor of that church for eighteen years of continued prosperity. The building on Berkeley Street, having at the time of its completion the largest seating capacity of any church edifice in the city, was planned by him with a view to furnish a church home for the common people.

Though busied with the care of a large and growing parish, early in his ministry he developed a strong liking and unusual aptitude for editorial work, and in 1851 he became one of the editors of the *Congregationalist*, which was then two years old. He was associated in that office with Rev. Edward Beecher, D.D., and Rev. Joseph Haven, Jr. In 1856, Dr. Dexter undertook the general editorship of the paper, and continued in that position till January 1st, 1866, when he withdrew on account of the pressure of parish labors. He also edited the *Congregational Quarterly* from 1859 to 1866, and was one of its founders.

In 1867 Dr. Dexter resigned his pastorate, and became a member of the newly formed firm of W. L. Greene & Co., proprietors of the *Congregationalist*, which in May of that year was consolidated with the *Boston Recorder*. Dr. Dexter took the position of editor-in-chief, which he retained up to the time of his death. Messrs. C. A. Richardson and W. L. Greene continue in the present partnership, though the latter is not actively engaged in work on the paper. Dr. Dexter's death is the first that has ever occurred on the editorial staff.

Always a diligent student, even while carrying the combined responsibilities of the editorial chair and a large city pastorate, Dr. Dexter wrote a number of volumes which attracted wide attention. One of these, *Congregationalism: What It Is, Whence It Is, How It Works*, has for twenty-five years, in its various editions, been a standard authority as to the usages of the denomination. For longer than that time he has been a prominent figure in the most important church councils held throughout the country. No one is so familiar as he has been with all matters of history related to Congregationalism in this and other countries.

His historical researches have taken him no less than nine times to England and the Continent, where he has had many and long-cherished friendships. He has been a member of the American Antiquarian Society and the Massachusetts Historical Society since 1869, and of the American Historical Association since 1884. From 1877 to 1880 he was the lecturer on Congregation-

alism at Andover Seminary. In 1865 the honorary degree of Doctor of Divinity was conferred on him by Iowa College, and the degree of Doctor of Sacred Theology by Yale University in 1880. Last year he received from Yale the degree of Doctor of Laws, being the only one of her sons on whom she has conferred this double honor. Dr. Dexter's part in the recent Andover controversy and in the discussions concerning the administration of the American Board, of which he was a corporate member, are familiar to our readers.

In May, 1889, Rev. A. E. Dunning was admitted to the firm of W. L. Greene & Co., and became associated with Dr. Dexter as editor, with the understanding that he was to succeed Dr. Dexter as editor-in-chief, and that the latter would in the autumn of this year lay aside, in part, the responsibilities of the editorial office in order to complete his Pilgrim history on which he has been engaged for at least thirty years. The condition in which his memoranda for this great work is left is not yet known; nor is it possible at this time to say whether or not it can be taken up and finished by another hand.

But though he has been relieved of some burdens in this office, he has regularly journeyed to Boston from his pleasant home in New Bedford three days in each week till his final visit on Tuesday of last week. His associates remarked that day on his good health and spirits. On Wednesday he consulted his family physician, who, after thorough examination, pronounced him in good health, and advised him to plan confidently for his contemplated journey abroad a few months hence. He worked in his library that day as usual, and retired apparently as well as ever. The next morning [Nov. 13th], at half-past six he failed to respond to Mrs. Dexter's call, and she found him peacefully lying on his side, his head resting on his hand, apparently asleep; but life had departed. It is probable that he passed away in his sleep, without a pang.

One of the last things he said, as he left the office for the last time, was concerning one of his plans for the next year: "I shall first ask what the Lord will have me do about it." We little thought that he was even then making ready to enter into the joy of his Lord. But our grief is transfigured by our memories of him; and we look upward in faith, saying, "He was not; for God took him."

Dr. Dexter has had four children, of whom three died in childhood. Mrs. Dexter survives him, and his son, Rev. Morton

Dexter, who has for several years been one of the editors of this paper.

FROM REV. DR. R. S. STORRS.

BROOKLYN, November 13, 1890.

MY DEAR SIR: I cannot write anything worthy of him—indeed, I can hardly write at all, under the blinding flash of your telegraphic message announcing the death of Dr. Dexter. No event of a similar kind has struck me with an equal shock since the death of his friend, my dear and lamented brother, Dr. Eustis of Springfield, two and a half years ago. I must wait till thought adjusts itself to so great a change in my familiar outlook upon life before attempting to put reminiscences of him into form, or to present any fairly appreciative estimate of our dear friend and of his work. It seems impossible that his last letter to me, written a few weeks since and now lying before me, is to be his final personal message until I meet him in other realms.

Dr. Dexter was of almost precisely the same age with myself, only three weeks older, if my memory serves me. Our fathers had been friends for many years before we first met, at Andover, in 1843. Dr. Dexter was in the class preceding mine, and graduated a year before me. But we met, of course, in the rhetorical society, in the literary and philosophical student clubs, as well as for frequent animated talk on the sidewalk, or in one another's rooms; and the impression of his noble person, of his earnest, considerate and instructive thought, of his serious and manly purpose to do to the utmost the best work which might open to him for the Lord and His cause—this is as vivid and definite with me as if only yesterday we had met and parted on the Andover hill. The same traits always afterward appeared in his pastorates, at Manchester and in Boston, as they have consistently reappeared in the great editorial work to which so many of his best and most fruitful years have been devoted. What he was in the seminary he has conspicuously continued to be since—faithful, kindly, zealous for the truth as God gave him to see the truth, with no touch of malice or meanness in his spirit, courteous in manner, catholic in temper, of a hospitable mind, while as steadfast against what appeared to him wrong as a rocky cliff against smiting winds.

No one can ever have met him, I am sure, for interchange of thought on important subjects, without feeling the vigor and weight of his mind, the persuasive energy of his convictions, the soundness of his practical judgment, as well as the positiveness of

his magnanimous purpose, and the uniform justness and kindness of his feeling. Of course no one ever met him without being freshly impressed by the singular accuracy and range of his knowledge, especially in connection with the earlier and later facts of the New England history. With the blood of the Pilgrims coursing in his veins, he loved reverently to trace their pathway from almost forgotten English hamlets to the historic cities of Holland, over the ocean to this continent, out to their distributed settlements here; and all which followed in the development of their extraordinary history, meager in appearance but mighty in effect, obscure and heroic—with shadows from the past upon it, but infolding germs of magnificent destinies—was as evident to his mind as were the streets which he traversed, or the garden beds in which it was his joy to linger. His early and abiding enthusiasm for what was distinctive and commanding in the builders of New England made him the eager and persistent student that he was of all that concerned them, the eloquent and enlightening writer on all chief aspects of their character and work, at last the decisive authority about them, to those who candidly inquired, or to those who sought occasion for reproach. His latest pamphlet on *The English Exiles in Amsterdam* only adds another admirable example to the many which had preceded of that patient, faithful, assiduous labor by which he rescued important items of historical knowledge from the darkest and dustiest of overlooked corners.

Of Dr. Dexter as a friend, many will be eager to speak, not a few of whom met him much more frequently than I have done, though hardly any, I think, can have known him longer or more thoroughly. But I gratefully remember that, after forty-seven years of an acquaintance which almost immediately ripened into friendship—a friendship which has never for a moment been interrupted—I have never seen the slightest shade on his spirit of anything which was not loyal and generous, which did not blend fidelity to his convictions with prompt responsiveness to the fine and quick impulse of friendship. He undervalued himself in comparison with his friends. He was to them as a strong tower builded for an armory, with mighty shields hanging in it. His mere presence in any deliberative assembly gave it dignity and distinction. To differ from him, on a question of history or of normal practice, was to covet defeat. Yet his manner was modest, almost deferential. He made suggestions where, with his

abounding resources of knowledge and power, he might have commanded instant assent. I never saw him moved by any vehemence of assault, but the wish of a friend had always more weight with him than a preference of his own, and where he had once given his confidence it was like wrenching away a part of his spirit to have to withdraw it. He was so sincerely ardent toward those whom he honored with his affectionate regard that he brought out, by the attraction of his temper, what was best in themselves. He made it easier for them to look at things in a large-minded way, to disregard thoughts of personal convenience, to undertake unwelcome tasks; and every one who intimately knew him felt him to be one on whom all could rely, with unwavering assurance, for helpful counsel, for steadfast support in whatever was right, for frank, fearless and kindly action. I trusted him, for one, as I trust the oaks in front of the door of my summer home. By no means always agreeing with him in particulars of opinion, I was as certain of his moral and intellectual uprightness, and of his unwavering sincerity of friendship, as I am that those oaks will not pull up their roots and go elsewhere, will not refuse in summer their grateful shade to the home which it blesses. The sense of personal loss which comes with your message could hardly have been deeper if he had lived in the next square to me, and we had met a dozen times a month instead of once or twice in a year.

How fast the earthly shadows deepen as those whom we have trusted and honored pass suddenly to the Beyond! How constantly nearer and closer the horizon of time shuts in around those of us who longer wait! But, blessed be God, the immortality comes nearer too, and is clearer to our thought, as through the dim and voiceless dusk with which nature rounds our earthly years we see unclosing, by infinite grace, the gates of light! A noble place, nobly filled, is henceforth vacant upon earth; but another intrepid and manly spirit, faithful to conviction, consecrated to lifelong service for the Master, wide-sighted and gentle, warm in greeting and noble in aspiration, now stands before God! We shall miss him from all the circles here which he so long has instructed and adorned; but his influence will be present, his memory be dear, to all who knew him, till for them, as for him, the bars of darkness break apart, the struggle and the pain are past, and our timid and dull mortality is swallowed up in the exulting and visioned life!

In sorrow, but with joy of memory and of hope, faithfully yours,  
R. S. STORRS.  
To Mr. C. A. Richardson.

## IS THERE A ROMAN CATHOLIC CHURCH?

BY HENRY C. LEA.

From *The Independent*, New York, November 20, 1890.

THE whole structure of the Latin Church and the salvation of its members depend upon the sacraments and their due administration. Without the sacrament of Orders there is no priesthood, and no gift of supernatural powers; without that of baptism there is no membership in the Church Militant, and no salvation; without that of confirmation there is no perfected Christian; without that of penitence, sins, save in rare cases of perfect contrition, are unforgiven; without that of the Eucharist the most efficient means of grace are lost; without that of matrimony marriage is but concubinage. If, therefore, anything in the whole range of Catholic doctrine and practice should be unquestioned and unquestionable, it is the validity of the administration of the sacraments on which the very existence of the Church is founded. Yet it is a curious result of the labors of the schoolmen and theologians, who have built up the vast and intricate structure of modern Catholic belief, that no priest or prelate can be certain that he enjoys the power of the keys, or even that he is capable of holding his position, and no member of the laity can feel assured that any sacrament which he receives is validly administered even if the officiating priest is canonically capable of his functions.

This has arisen from the necessity which the Church has experienced of formulating the doctrine that, in addition to the material and form of the sacrament, the "intention" of the ministrant to perfect it is requisite to its supernatural efficacy. This sprang indirectly from the development of another great question which agitated the Church in its earlier period—the validity of sacraments administered by polluted hands. It was one of the Donatist heresies that baptism was invalid when administered by those who had lapsed, and St. Augustine, in combating the heretics, declared that it made no difference whether the ministrant was good or evil, drunk or sober; it was Christ who baptized, not the priest.\* As yet the

\* S. August. in Joannem Tract., V, n. 18; de Unitate Ecclesie, c. xxij.



question of intention had not been broached, but several passages show that he considered the intention of the ministrant to be as unimportant as his character.\* That this, in fact, was the opinion of the Church of the time, is shown by a story which has greatly exercised modern orthodox theologians. Rufinus, and after him, Sozomen, relates that St. Athanasius, when a boy, with his playfellows, once parodied the services of the Church; he acted as bishop, and in that capacity performed the rite of baptism on some of his comrades. Alexander, the Bishop of Alexandria, chanced to witness the sport from a window, and thinking that the boys were going too far had them brought before him. On investigating the details of what Athanasius had done, he pronounced the baptisms to be valid, and ordered those who had undergone the rite not to be re-baptized.† Whether the story be true or not, it is evident that at the time of the historians there was no question as to the validity of a sacrament administered even in jest, and the labored arguments of post-Tridentine theologians as to details are idle.‡

With the disappearance of the Donatists the question as to the validity of the sacraments in polluted hands slumbered for ages. It emerged partially toward the close of the eleventh century, when Gregory VII., in his war against priestly marriage, forbade attendance on the masses of married priests; but the age was not a critical one, and the Church managed to tide over the inconsistency without much difficulty. It was different when, in the following century, heretics arose, especially the Waldenses, who denied that a wicked priest could perform the awful sacrifice of the altar or could wash away the sins of others with the waters of baptism. The development of sacerdotalism was largely increasing the powers claimed and exercised by the ministers of religion, while the flagitious lives of a majority of them were notorious. The Church could not abandon the position that their sins had no influence on their ministrations. The mysteries of the sacraments were accomplished *ex opere operato*—by the work itself—and not *ex opere operantis*—by the worker.

This degraded the minister into a mere mechanical functionary—a puppet invested with certain attributes and performing cer-

tain ceremonies or reciting certain magic formulas which, like the conjurations of the sorcerer, wrought their own results. For a while this did not attract the attention of the schoolmen, who commenced in the twelfth century the labors which were to result in modern Catholic theology and to furnish justification for all the new claims of sacerdotalism. Gratian, who, about 1150, compiled the authoritative body of the canon law, has no allusion to the necessity of the ministrant's volition to the perfection of a sacrament. Peter Lombard, whose "Sentences," written about the same time, remained for centuries the foundation of all theological teaching, is equally silent, save an allusion to the question still disputed, whether a baptism performed in jest is a valid baptism—a question to which he prudently evades an answer.\* It was impossible, however, that the audacious investigations of the schoolmen, who could leave unsearched no detail in the divine government of Heaven and earth, could pass over such a matter as this, and the question as to the function of the priest, in his constantly extending sphere of ministration, soon began to attract attention. Toward the close of the twelfth century Magister Bandinus alludes incidentally to the intention of the priest as an element in the consecration of the host.† Yet this novel suggestion won its way slowly. St. Raymond, of Pennafort, the greatest canonist of his day, in his "Summa," written about 1235, makes no allusion to it, though treating of the sacraments in a manner which would have required its introduction had he accepted ‡ it. Soon after this Alexander Hales, followed by St. Bonaventura, virtually argued that intention was not an absolute necessity, for when it is lacking God confers the grace on the recipient without the real sacrament § —a position nearly akin to that which was afterward condemned in Luther. The gradual advance of opinion, in this transition period, is seen in the treatment of the question by Henry of Susa, Cardinal of Ostia, who asserts that if the priest intends not to baptize there is no baptism, but that

\* Solet etiam quæri de illo qui jocans, sicut mimus, commemoratione tamen Trinitatis, immergitur, utrum baptizatus est.—P. Lombardi Sentent., Lib. IV, Dist. vj, n. 5.

† The only edition of the "Sentences" to which I have access is that in Migne's *Patrologia*. In it this passage is followed by an impudent forged interpolation in an epistle of St. Augustin respecting the intention of the ministrant. It is probably of comparatively modern date, as it is not referred to by his commentators.

‡ Conflatur autem hoc sacramentum a quolibet sacerdote secundum ritum et intentione conficiendi, utique qui in unitate Ecclesie est.—Bandini Sentent., Lib. IV, Dist. xlij.

§ Summa S. Raymundi, Lib. III, Tit. xxiv, § 5.

¶ Viva, Damatorum Theol. Theologica Trutina, Prop. xxvii, Alexandria VIII.

\* S. August. Epist., xcviij, § 2, ad Bonif.; Contra Cresconium, Lib. III, c. 8.

† Rufin. H. e. l. xiv.—Sozomen. H. E. II, xvij.

‡ Eisenbaum Medulla Theol., Lib. VI, Tract. i, Cap. 2, Dub. 1.—S. Alphons. Liguori Theol. Moral., Lib. VI, n. 25. Benedicti PP., XIV, De Synodo Diocesana, Lib. VII, c. iv, n. 5.

if he has no intention either way, as when drunk, the sacrament is valid.\*

In this, as in so much else, St. Thomas Aquinas gave the final direction to the doctrines of the Church. Yet Aquinas himself found it by no means easy to grope his way through so doubtful and intricate a subject. In his "Commentary upon the Sentences," he contents himself with stating the conflicting opinions current at the time—some saying that intention was unnecessary, others that if it were lacking Christ supplied the defect—and he ventures to express no decision of his own.† In his *Opusculum* on the Sacraments, he asserts positively that without intention there is no sacrament.‡ Yet in his last and crowning work, unfortunately left unfinished at his death, the secondary questions which speedily suggested themselves made him waver and speak with an inconsistency that has caused him to be cited as authority by theologians of opposite schools. In one passage the priest is relegated to the position of a puppet by the ingenious suggestion of a kind of intention, designated as "habitual" or "virtual," the existence of which is sufficiently proved by his repeating the prescribed formula; this expresses the intention of the Church and suffices for the perfection of the sacraments, unless the contrary is publicly declared at the time. As Aquinas expresses it, he is simply an *instrumentum animatum*, whose only function is to perform mechanically a certain ceremony and to abstain from openly declaring it void. But this he modifies in another passage, in which he says that any perverse intention, such as jocularity or contempt, destroys the validity of the sacrament, especially if manifested externally.§

Under the supreme authority of Aquinas, the doctrine of intention, which had been so long struggling for recognition, found a secure lodgment in the theological structure. Durand de Saint-Pourçain, who wrote about a half century later, treats it as an accepted fact that without intention the words of the sacrament are an empty formula.¶ He il-

lustrates the absolute necessity of specific intention by a celebrated proposition, which has been authenticated by its adoption in the Rubrics of the Roman Missal. If, he says, a priest has eleven wafers before him to consecrate, and thinks that there are only ten, but intends to consecrate them all, they will all be consecrated; if he intends to consecrate only ten, and fixes his mind on one to be excluded while he repeats the formula, then only that one remains unconsecrated; but if he does not exclude one, then none are consecrated, for the intention with regard to each one is imperfect.\*

Thus far the question had developed itself in the schools and had won its place as an accepted dogma without papal recognition. There were still some doubters, and Pierre de la Palu, one of the most eminent theologians of the early fourteenth century, although a Dominican, adhered to the transition opinions of Alexander Hales and Bonaventura.† At last, however, the seal of papal acceptance of the doctrine was given incidentally by Martin V, at the Council of Constance, in 1417, in the instructions to the inquisitors for the suppression of Wickliffitism and Hussitism.‡ This virtual admission was rendered absolute by Eugenius IV, November 22d, 1439, at the Council of Florence, in the decree of union with the Armenians, where the definition of the sacrament was couched in language borrowed from the *Opusculum* of Aquinas—the absence of intention on the part of the ministrant was declared to render the sacrament imperfect.§ Thenceforth there could be no question as to the authority of the doctrine as an article of Catholic faith. Savonarola, in his directions to confessors, instructs them to inquire of priestly penitents whether in baptizing they have performed the rites with the proper intention.¶

Occasion soon came to define the doctrine still more formally. Luther's object was to eliminate sacerdotalism, to exalt as much as possible the effects of faith in the believer, and to diminish the functions of the priest as the channel of grace from God to man. It is true that in his first mutterings of re-

\* Consideratur etiam intentio baptizantis, qui si intendat non baptizare nihil agitur. quidquid Gra. et alii dicant, sed si intendat baptizare vel non habent intentionem baptizato contrarium, valet, unde ebrius baptizatur.—Hostiensis Aurea Summa, Lib. III, De Baptismo, n. 8.

† Aquinas super Libb. Sentent., Lib. IV., Dist. vj, Art. 2.  
‡ Si aliquid deest, id est si non sit debita forma verborum, et si non sit debita materia, et si ministe sacramenti non intendit sacramentum conferre non perficitur sacramentum.—Opusc. V. de Art. Fidei et Ecclesie Sacramentis.

§ Summa, P. III, Q. lxiiv, Art. 8, 10: "Intentio ministri perversa et mala respectu sacramenti tollit veritatem sacramenti . . . puta cum aliquis non intendit sacramentum conferre, sed derisorie aliquid agere; et talis perversitas tollit veritatem sacramenti, præcipue quando suam intentionem exterius manifestat."

¶ Durandi de S. Portiano Comment. super Sententias, Lib. IV, Dist. vj, Q. 2, §§ 8-10.

\* Ibid., Dist. xj, Q. 7: "Probatio, quia illa intentio non sufficit ad consecrationem alicuius hostie sub qua æqualiter quilibet hostia includitur et excluditur."

† Viva Theologica Trutina, ubi sup.—Pallavicini Historia Conc. Trident IX, vj, 2.

‡ Item, utrum credat quid malus sacerdos cum debita materia et forma et cum intentione faciendo quod facit ecclesia, vere conficiat, vere absolvat, vere baptizet et vere conferat alia sacramenta.—Concil. Constant, Sess. ult. (Harduin, Collect. Concil., VIII, 915).

§ Hæc omnia sacramenta tribus perficiuntur, videlicet rebus tanquam materia, verbis tanquam forma, et persona ministri conferentis sacramentum cum intentione faciendo quod facit ecclesia: quorum si aliquod deest non perficitur sacramentum.—Concil. Florent. (Harduin, IX, 438).

¶ Savonarolæ Confessionale, Ed. 1578, fol. 32b.

volt, one of the articles nailed to the church door at Wittenberg, in 1517, invoked eternal perdition on those who had faith in the promises of pardon conveyed in indulgences;\* but he soon after uttered the celebrated proposition that even if a priest granted absolution in jest, if the penitent believed himself absolved he was absolved, so great was the power of faith and of the words of Christ.† This, which was little more than the opinion of Alexander Hales, Bonaventura, and Pierre de la Palu, was included by Leo X among the Lutheran errors denounced in the bull of condemnation in 1520.‡ When the Council of Trent undertook to define the position of the Church in the face of advancing heresy, it spoke in no uncertain terms on this question, and asserted it to be a point of faith that intention is indispensable in the administration of the sacraments.§ After such a definition there could no longer be reasonable doubt that it is *de fide* that the intention of the priest forms an integral and indispensable part of a valid sacrament. In a catechism drawn up in 1578, by order of the Bishop of Pavia, for the examination of candidates for ordination, the question as to the constituent parts of a sacrament is answered, "the matter, the form, and the intention of the minister."||

It is true that a doctrine of origin so recent and fraught with consequences so tremendous could not be injected into the faith without some protests and some efforts to mitigate its dangers. As the validity of all the ministrations of the Church, involving the future life of all its members, depended on the secret mental processes of the minister, casuists busied themselves with defining the undefinable and infinite varieties of intention which a priest might have in performing his functions. The simplest classification is into four species—actual, virtual, habitual and interpretative. Actual intention is held to be desirable, but not essential; it exists when the priest has his attention fixed on his acts and wishes to perform them. Virtual intention is when he does what he otherwise would not do in virtue of

an intention previously held and not revoked, as when he puts on the vestments to celebrate mass and performs the ceremony without further thought. Habitual intention is volition previously entertained and not revoked, but so interrupted that it cannot be regarded as efficacious. Interpretative intention is what one has not but would have if he happened to think about the matter. Then there are explicit and implicit attention, direct and indirect, absolute and conditioned. In practice the line is drawn between virtual and habitual intention; the former suffices for the validity of sacraments, the latter does not. Neither will indirect intention; if a priest intends to administer a sacrament and gets drunk he cannot be considered to have more than habitual intention, which is insufficient, though we have seen that St. Augustine considered him capable, and that this opinion was entertained as lately as the time of Cardinal Henry of Ostia. Nor does it suffice that the priest has a mere material intention of employing the matter and form materially; there must be a formal intention of using them sacramentally and of doing what the Church does; the Church does not perform a profane and material ceremony, but a holy and supernatural one, which requires the participation of the volition of the performer.\*

PHILADELPHIA, PA.

## THE UPLIFTED GAZE.

BY REV. A. J. GORDON, D.D.

From *The Messiah's Herald* (Adventist), Boston, October 22, 1890.

HAVE we thought how significant and full of instruction is the earliest attitude of the Church as presented in the opening chapter of the Acts: "Ye men of Galilee, *why stand ye gazing up into heaven?*" In a single graphic sentence is thus indicated the primitive uplook of Christianity; and this question, with what immediately follows, is uttered, not so much for rebuke as for interpretation. The Great High Priest has just passed within the veil, and the cloud-curtain has shut him out of sight. And, as the Hebrew congregation, upon the great day of atonement, looked steadfastly upon the receding form of Aaron as he disappeared within the veil, and continued looking long

\* M. Luther's Theses, Art. 32.

† M. Lutheri Concio de Penitentia (Opp. Jenæ, 1564, T. I, fol. 15a).

‡ Leon. PP. X, bull. *Exsurge Domine*, Prop. 12 (Mag. Bullar. Roman. Ed. Luxemb. I, 611).

§ Si qui dixerit: in ministris dum sacramenta conferunt et conferunt non requirit intentionem saltem faciendi quod facit ecclesia, anathema sit.—C. Trident. Sess. VII, De Sacramentis in genere, c. xj.

|| "Ex materia, forma et intentione ministerii."—Dr. Alex. Saull's Addit. ad Savonarolæ Confessionale, fol. 66b. (Cf. Fr. Tolet's Summa Casuum Conscientiæ, Lib. II, c. xvj. Caramuelis Theol. Fundamentalis, n. 1915. Estius in Lib. IV, Sentent. Dist. I, § 23. Reiffenstuel, Theol. Moralis Tract. XIV, Lect. I, n. 36.)

\* Ferraris, Prompta Biblioth. s. v. *Intentio*, 1-23.—(Cf. Benenbaum Medulla Theol., Lib. VI, Tract. i, cap. 2, Dub. I. Liguori Theol. Moral., Lib. VI, n. 16, 17, 18, 25.)

after he was out of sight, waiting for his reappearance; so exactly did these men of Galilee, though they knew not what they did. And the angels were sent to declare to them the meaning of their action: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is the earliest post-ascension announcement of that gospel of hope which, at the first, began to be spoken by the Lord himself,—“If I go . . . I will come again,”—which is now confirmed unto us by his angels, and is henceforth to be reiterated by apostle and seer till, from the last page of Revelation, it shall be heard sounding forth its “Surely I come quickly.”

The second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an evangelical creed. For we hold that the excellence of faith is according to the proportion of the Lord's redemptive work which that faith embraces. Some accept merely the earthly life of Christ, knowing him only after the flesh; and the religion of such is rarely more than a cold, external morality. Others receive his vicarious death and resurrection, but seem not to have strength as yet to follow him into the heavens; such may be able to rejoice in their justification without knowing much of walking in the glorified life of Christ. Blessed are they who, believing all that has gone before,—life, death, and resurrection,—can joyfully add this confession also: “We have a great High Priest who is passed through the heavens;” and thrice blessed they who can join to this confession still another: “From whence also we look for the Saviour, the Lord Jesus Christ.” For it is the essential part of our Redeemer's priesthood that, having entered in, to make intercession for his people, he shall again come forth to bless them. How sweet was the sound of the golden bells upon the high priest's garments, issuing from the holy of holies, and telling the waiting congregation of Israel that, though invisible, he was still alive, bearing their names upon his breast-plate, and offering up prayers for them before God! But, though they listened intently to these reassuring sounds from within the veil, they watched with steadfast gaze for his reappearing, and for the benediction of his uplifted hands that should tell of their acceptance. This they counted the crowning act of his ministration. Therefore, says the Son of Sirach, “How glorious was he before the multitude of his people, in his coming forth from within the veil! He was

as the morning star in the midst of the cloud, or as the moon when her days are full.” If this could be said of the typical high priest, how much more of the true! Glorious beyond description will be his re-emergence from the veil; “the bright and morning star,” breaking forth from behind the cloud that received him out of sight; his once pierced hands lifted in benediction above his church, while that shall be fulfilled which is written in the Hebrews: “And when he again bringeth in the first-born into the world, he saith, And let all the angels of God worship him” (Heb. 1:6, R. V.).

The attitude of the men of Galilee became the permanent attitude of the primitive church; so that the apostle's description of the Thessalonian Christians—“Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven”—might apply equally to all. Talk we of “the notes of a true church”? Here is one of the most unquestionable,—the uplifted gaze. As apostate Christianity, by a perverse instinct, is perpetually aping the eastward posture of Paganism (Ezek. 8:16), so inevitably is apostolic Christianity constantly recurring to the upward posture of Primitivism. What Tholuck says of Israel, that, “As no other nation of antiquity, it is a people of expectation,” is equally true of the church of the New Testament. It is anchored upward, not downward; its drawing is forward, not backward; “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus.” As the ancient *Anchorius* bore the anchor into port, and fastened it there, while as yet the ship could not enter, because of the tide; so has our *Prodromos*—our Precursor—fixed the church's hold within the veil, that it may not drift away through adverse winds or tides. But this anchoring is only a preparation for that entering which he shall effect for us when he shall come again to receive us unto himself.

What if those who are much occupied with looking up, zealous to “come behind in no gift, waiting for the coming of the Lord,” should sometimes be stigmatized as stargazers and impracticable dreamers? Let them rejoice that, in so acting, they prove themselves, not only the sons of primitive Christianity, but also the sons of primitive humanity. For, in the beginning, God made man upright, both physically and morally. Some tell us that the derivation of



*anthropos*—man—makes the word signify an onlooker. Certainly, this originally constituted his marked distinction from the brutes that perish, that, while they looked downward toward the earth, which is their goal, he looked upward toward the heaven for which he was predestined. How significant the question which Jehovah puts to the first sinner of Adam's sons: "Why is thy countenance fallen?" The wages of sin is death, and the goal of the sinner is the earth with its narrow house. So we find the whole apostate race, from the earliest transgressor onward, with countenance downcast and shadowed with mortality, moving toward the tomb and unable to lift up the eyes. But the sons of the second Adam appear looking up to heaven and saying: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." His coronation has restored their aspiration: it has lifted their gaze upward once more to the throne.

The tabernacle imagery is still further suggestive touching the subject under consideration. Ask the ritualist, clothed in his rich vestments, and offering his eucharist sacrifice upon the altar, why he does thus; and the answer is, that the minister must repeat in the church on earth what our Great High Priest is doing in the true tabernacle above. But if this principle were faithfully carried out, it would prove the death-warrant of ritualism. The great day of atonement is now passing; let all sacrifices and services cease without the veil. Oh, ye self-ordained priests, why do ye "stand daily ministering and offering, oftentimes, the same sacrifices which can never take away sins?" Behold, "this Man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his foes be made his footstool." They most literally reflect his ministry on earth who, at the communion, sit down to remember the sacrifice of Calvary, but not to repeat it; who listen to the "Till he come," which it whispers, and so unite with him in his "expecting." He waits for the same event for which he bids us wait, his triumphal return. And for the congregation before the veil, not worship, but work and witnessing, are now the principal calling,—work and witnessing with special reference to that glorious consummation which our Saviour is anticipating. For, as he assigns us our service, this is the language of his commission: "Occupy till I come;" and, as he appoints us our testimony, this is the pur-

port of it: "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come."

## A STRANGE THEOLOGICAL SCHOOL.

BY J. T. TUCKER, D.D.

From *The Church Union*, New York, October 15, 1890.

IN these days of creed-revisions and substitutions, the numerous persons who have not read the memoirs of Frederick Denison Maurice may be interested in the account there given by his son—and partly also by himself—of the early religious home-life of this eminent theologian, the singular doctrinal entanglements of which had much to do in shaping his own beliefs in after years.

Maurice was the son and grandson of dissenting clergymen. The grandfather belonged to the sect of English Presbyterians—an orthodox body standing midway between the followers of John Knox in Scotland and the Episcopalian establishment of the realm; being less inclined to subscribe to the Calvinism of the Westminster Confession than to agree with the prescriptions of the Episcopal body. They had come together as an organized communion out of the contentions and confusions of the Tudor and Stuart times, crystallizing around a common sentiment—"an utter aversion to all formal expressions of creed. Creeds had become detestable, partly because of the wrangling which had been connected with them during the time of [the earlier] Presbyterian ascendancy in England, and more recently because persecutions had been due to the enforcement of religious formulæ." This English type of Presbytery was ground out between the upper and nether millstones of the Scottish Kirk and the parliamentary Bishops. In faith and sentiment it was evangelical. In the grandfather's days the Maurice "family appears to have been strictly and even zealously orthodox." His son Michael, the father of Frederick, was sent for education to one of the chief schools for the children of the Presbyterians. One of their most trusted friends was Richard Baxter, whom the church by law established vainly tempted with one of its bishoprics. The Bible was a text-book of supreme authority among these quiet, un-polemical people, at home, at school, and at church.

But a movement was already on foot out of which English Unitarianism was soon to develop an organized form, intensely ag-

gressive at first under the impulse given it by its two founders, Priestly and Belsham, but not destined to a large numerical growth. This soon swept in the father of our sketch, with his congregation; and, in a few years, a family of five daughters and the wife and mother were found agreeing substantially with their head in these views. Michael Maurice, as his father, was a man of decided traits of character intellectually and morally. He was positive in his convictions, liberal in holding them, fond of disputation, yet not attempting to sway the beliefs of his family or of his pupils to his own conclusions. The large family growing to maturity around him was decidedly of the strong-minded stamp; and its precocious juniors were soon adding their strenuous qualities to the parental stock. Three of the five girls were older than their afterward famous brother. The two elder of them soon outran their father in the new departure—"growing up into Unitarians of a very different type from that of their father in every respect except his intense political liberalism. . . . The girls seem from their earliest years to have had an interest in the discussion of abstract theological dogma which it is hard to realize. They by no means entertained their father's scruples as to pressing their creed upon his pupils." A governess, not older than the eldest of the sisters, having been engaged to take charge of them, was soon unsettled in her orthodox faith by their reasonings, and brought over to their opinions.

Here was indeed a remarkable domestic atmosphere—"an argumentative, disputative form of opinions," drawing into its seething circle other connections by kinship and marriage, into the midst of which the boy Frederick was to find himself launched as his mind opened to serious thought; one would think not a hopeful environment for a future doctor of divinity, in a very creative interpretation of that title. But in some autobiographic notes made many years thereafter, he wrote: "I now deliberately regard it as one of the greatest mercies of my life that I had this birth and the education which belonged to it." That he was influenced in some directions by the Unitarian surroundings of his boyhood he distinctly recognized; that these influences did not carry him into that belief is equally certain. "My father's Unitarianism was not of a fiercely dogmatic kind. But it made him intolerant of what he considered intolerance in Churchmen or Dissenters; pleased when either would work with him, sensitive to slights from them. My mother

had a clearer intellect than my father, a much more lively imagination, a capacity for interests in a number of subjects, and an intense individual sympathy. . . . My mind had thus received an early theological complexion, and my father greatly desired that I should be a minister among the Unitarians like himself. I took it for granted that I was to be so; he was not, of course, unwise enough to put a child upon a study of controversies. I was only recommended to read the Bible regularly, and many discussions about it went on in my presence. . . . There was something of formality about the old Unitarian conceptions of the Bible. My father believed in it more strongly and passionately than most of his sect, and was an enthusiastic champion of the Bible Society."

But now another change was coming over this unanchored domestic group which was to revolutionize its future more radically than before. In the six years of Frederick Maurice's life, between the age of ten and sixteen, the whole family (except the father) of five daughters and the mother, with several relatives in close intimacy with this home circle, passed over from an intolerant style of liberal principles to the extreme contrary of a literal construction of Westminster Calvinism. The governess, also, who had exchanged her orthodoxy for Unitarianism under the proselyting urgency of her pupils, now found the way open for a return to her former faith. This change of doctrinal base began in the conversion of a favorite cousin of the Maurice children, who had been "particularly strong in Unitarian opinions, pursuing them [says Mr. M.] more logically and consistently than my father, and had arrived at bolder conclusions." An intimacy with a very superior woman, born a Quaker, but afterward a Moravian, a Mrs. Schimmelpennick—had much to do with this change, arousing the younger woman "to feel the need of a personal deliverer such as her old system did not tell her of." Fatal sickness now came into the circle and deepened its serious mood. One of the sisters visited the newly converted cousin, and returned "utterly dissatisfied with my father's opinions. My third sister, a very earnest, solitary thinker, who had long been studying such books as *Law's Serious Call*, sympathized with her, though their habits of mind were very unlike." The second sister, who was with the dying cousin, "arrived more slowly at the same impatience of Unitarianism." John Wesley's teachings were an early influence in the same direction. "Gradually they

all, for a while, became strong Calvinists; the form of belief which was most offensive to the Unitarians and to my father."

These novitiates took the Geneva symbols in their severest sense of a positive, personal, inclusive and exclusive election to salvation; assuming that every one can determine for himself whether or no he belongs to this select body by the possession of "a saving faith." Vol. 1, p. 29. They carried their convictions to the point of repudiating their childhood baptism, undergoing immersion, and joining a society of Baptists. Within two years, two of the sisters, still living at home with their father, informed him by letter: "We do not think it consistent with the duty we owe to God to attend a Unitarian place of worship;" and that they cannot longer consent to take the communion with him. A few years later Mrs. Maurice followed their example, being, in her own words, sufficiently convinced that she had before made to herself a most false god, and that she had never worshipped the God revealed in the Scriptures. The father and husband, thus forsaken by his kindred, and suffering deeply from this alienation of religious sympathy, seems to have accepted the situation with Christian patience and meekness. His son, Frederick, was growing to share his father's way of thinking on a variety of absorbing social and national questions, and to be in some degree a companion of the old man's leisure hours. The house was still full of discussions which went on in his presence about the Bible, largely turning upon the Divinity of Christ. What the general effect of all this upheaval and reconstruction of doctrinal opinion was on this young and reflective observer, and especially as bearing upon his own subsequent agency—lifelong and earnest—in shaping theological thought, is a question most naturally arising in the reader's mind. His own testimony is explicit. It occurs in one of his letters: "I not only believe in the Trinity in Unity, but I find in it the centre of all my beliefs; the rest of my spirit, when I contemplate myself or mankind. But strange as it may seem, I owe the depth of this belief in a great measure to my training in my home. The very name that was used to describe the denial of this doctrine is the one which most expresses to me the end that I have been compelled, even in spite of myself, to seek. . . . The desire for *Unity* has haunted me all my life through; I have never been able to substitute any desire for that, or to accept any of the different schemes for satisfying it which men have devised."

Like every adventurer upon the delicate task of readjusting Christian dogma to the expanding thought of the times, this man of masterly intellect and most sympathetic heart was only passing out from the distressful controversies of his father's roof to sharper contentions on the world's wider stage, which followed him to the close of life. Yet there can be no doubt that the main purpose of his busy and sometimes aggressive work, as a leader of religious criticism and inquiry, has been truly expressed in the last citation. It was and ever must be a noble ambition to harmonize and unify the spiritual beliefs, affections, activities, of the body of Christ among men, even though the reign of the promised peace and the kingdom of heaven upon earth is still "a hope deferred"—God only knows how long.

## THE DEATH OF A MASTER OF STYLE.

From *The Christian Advocate* (Methodist), New York, October 23, 1890.

PROFESSOR AUSTIN PHELPS, of Andover Theological Seminary, who died at his summer residence at Bar Harbor, Me. [Oct. 13, 1890], was one of the most widely known and yet least known writers of distinction and professors of renown in this country. Few scholars, writers, and theological teachers have interested us more, and to the peculiarities of none have we given closer study. Dr. Phelps was a prolific author. This is but a partial list of his works: *The Still Hour*, *The New Birth*, *The Theory of Preaching*, and *English Style in Public Discourse*. In the writer's early ministry two of them were his constant companions. One to this day is a pleasant antidote to the roughnesses and excitements of busy life.

As a teacher, he was greatly admired. He was but twenty-eight years of age when he became a professor at Andover, succeeding Professor Park in the Chair of Homiletics, who was then transferred to that of Theology. Professor Park, intense, fervid, rhetorical, logical, is still active, though in very infirm health. Pre-eminently was Professor Phelps a rhetorician in the highest sense of a much-abused word. True, his style was very elaborate, a charge that can be laid to the door of most preachers who use the pen exclusively, but what excellence did it not contain? We think that no writer of the age possessed greater versatility. Words with him were what shades of color are to the painter, tones to the orator

or singer, gestures to the pantomimist. Sometimes he is as terse as Lacon, again as affluent in metaphor as the poems of Ossian, occasionally brilliant as the most sparkling novelist. Most noticeable was the skill, reaching genius, with which in his most carefully prepared passages he threw an air of naturalness and spontaneity over the whole. Such a man did not need to go begging publishers; they sought him. His writings were always in demand, and publishers say he was as keen in selling them as the most successful salesman of ordinary commercial wares. Why should he not have been? It requires genius to compete with publishers. "It is naught, it is naught, saith the buyer: but when he goeth his way, then he boasteth." Professor Phelps knew that his work was not naught, and when he went his way after selling, while he boasted not, he had reason to be content. If sometimes he was too keen it was from an overweening sense of the rights of an author even after the copyright had been sold.

His mind had a hereditary tendency to credulity: he would believe any statement of phenomena which could be accounted the work of spirits, but did not accept the theory that they were the work of departed spirits, but of devils. Our readers may remember a series of editorials reviewing and pointing out the fallacy and unwisdom of his directions to ministers with regard to such phenomena which appeared in this paper about five years ago.

Professor Phelps as a preacher, judging from the only occasion when we heard him, was disappointing. He read closely, but his articulation was distinct, his appearance and manner dignified and very attractive; though unimpassioned as respects emotion, he had an intense intellectual earnestness. Few preachers held audiences as he could. His apparent calmness equalled that of Wendell Phillips. The stimulus which he unquestionably produced resulted in large measure from the clearness of his thought and the beauty and accuracy of his expression. Professor Phelps greatly admired four men—Dr. Mason, Dr. Griffin, Dr. Taylor, and Albert Barnes; perhaps the last came nearer his ideal.

His influence upon students—if we may judge by the representations made to us by a number of those who received his instructions—was both helpful and harmful. He illustrated his own theories of the art of preaching so perfectly, and vindicated them in his oral discourses to students so

charmingly and persuasively, that most, regardless of their natural gifts and tendencies, imitated him. He made them forget that "the sermon is the man preaching," and that only Austin Phelps could preach as he did. All students are liable to forget that imitation is neither creative nor effective because not natural. Some of Dr. Phelps's students took on his nature, but never made it second nature, and halt feebly all their days. The brighter and deeper of them made excellent use of such of his qualities as they could assimilate, developing in after years the nature which under his potent spell had been checked and suppressed.

Seven years ago, when the writer delivered a series of lectures at Andover Theological Seminary, he had an excellent opportunity of learning much of Dr. Phelps. Theologically he inclined to the New Haven school as represented by his friend, Dr. Taylor, whom he was asked to succeed in the New Haven Seminary as Professor of Theology, but he preferred to remain at Andover as Professor of Rhetoric and Homiletics. The stamp of Jonathan Edwards was upon him. We suppose that those of our readers who have read or may read *The New Birth* will derive the best illustrations of our ideas of his theological tone, his conception of doctrinal preaching, and also find a magnificent exhibition of his pellucid style.

In conversation, unconsciously to himself and to them, he educated all with whom he mingled. Under all circumstances he was a Christian gentleman. The late Dr. Joseph P. Thompson, who knew what it was to be a gentleman, thought him the best of the old with the most seductive elements of the new school. Dr. Phelps never left a sentence unfinished, shortened a word, or resorted to any vulgarism in speech. His language and apparel agreed in bespeaking the cultivated gentleman. He had large self-complacency and equal self-esteem; yet they reached such height of perfection, and were so self-modifying and balancing, and so blended with taste and culture and mellowed with reverent piety, that it was only as one remembered, after departing from his presence, how potent a centre of his thoughts and feelings himself and his family had been, that he became aware of the existence of "the noblest infirmity of great minds," of which ambition is but a fruit rather than, as it is commonly supposed, a root.

Why should he not have been compla-



cent? Dean Swift said the kinds of pride are three: pride of riches, pride of birth, and pride of genius. Professor Phelps came of a gifted family, and his children on both sides have a distinguished ancestry. Elizabeth Stuart Phelps is certainly a genius. Professor Stuart Phelps, long a Teacher of Philosophy at Smith College, was a brilliant and a subtle mind, and the whole family unite the power of expression, moral sympathy, an imaginative temperament, and the high, intellectual ambition of the best New England stock.

The reader need not suppose that we claim to have been of Professor Phelps's friends, but simply are of his admirers, and a student of the qualities which we predicate of him. He had few if any intimate friends; essentially a lonely man, making himself delightful, but dwelling within a penumbra, to the periphery of which he came when called, and into the darkness of which he retreated. Only Nathaniel Hawthorne could really describe him. We spoke of being disappointed in the first impression of a public effort, but the reverence and beauty of his prayer suggested as a suitable setting a cathedral on the shore of a silent river, with the twilight and the bowed heads of the worshipping congregation, and the soft breathings of adoration.

Professor Phelps was not influential in the management of affairs. So far as we can ascertain he has shaped no policy nor materially affected the life of his own Denomination. He was not naturally a controversialist, and could never have raised the trumpet of reform, though a supporter of all good things. In the study with pen in hand he was a reformer, and would occasionally apparently unconsciously to himself glide into controversy, but just at the time that men of another mould would have been gathering their forces for a mightier blow he shrunk back into his musings and routine life.

For more than thirty years he was an invalid, suffering untold horrors from inflammatory rheumatism. To live at all without excruciating agony he was frequently under the power of strong medicines, therefore he was greater and less great than he would have been without these agonies.

Exclusive of the peculiar part which John Henry Newman took in controversy we know no name in this country suggesting so many points of intellect and sensibility in the author of "Lead, kindly Light," as that of Professor Austin Phelps.

## A NEW BIBLE NEEDED.

From *The Christian Intelligencer* (Reformed Dutch), New York, November 5, 1890.

[A very clever book on eschatology has recently been issued in England. The author, in treating of Restorationism, makes the point that if this view be correct the world will need a new reading of the Bible, and he carries it out with such force and spirit that we copy the passage.]

IF the Restoration theory be true—if all men and devils are to be restored—we shall want a new Bible to tell us so; or, if we are not to do violence to our understandings, and all the rules of language, new light from heaven to enable us to read the old Bible in accordance with this theory. We should read something like the following: The chaff, by being burned up with unquenchable fire, is converted into good grain. The corrupt tree, bearing evil fruit, by being cast into the fire and burned becomes a good fruit-bearing tree. The fruitless vine branches, when burned in the fire, bear much fruit. The tares are changed in the furnace of fire into wheat. The bad fish, by being thrown away, become wholesome and good. The house built upon the sand, by being washed away, is raised again from its ruins and stands firm and fast forever. He who, in a cowardly manner, saves his life in this world, and loses it in the next, shall find it again all the same. Those who deny Christ here, and are by Him denied at the judgment, yet will He confess and bless. The many who enter the wide gate and broad way of destruction will find them, ultimately, to be the way of salvation. The blasphemers of the Holy Spirit will all be forgiven in the world to come—Christ's solemn negation notwithstanding. The wicked vine-dressers, who are miserably destroyed, shall have their vineyard restored to them again. The King, in destroying those who murdered the messengers sent to invite to the marriage of his son, and burning up their city, made them worthy to sit down at the marriage dinner. The sons of Gehenna, of perdition, of wrath, and of the devil, become the sons of God and heirs of glory. The wicked servant that was cut in sunder is healed and rewarded like the faithful. The door that was shut on the foolish virgins will be opened again, and they will be admitted to the second sitting down. The unprofitable servant who was deprived of his talent and cast into outer darkness will yet hear the King say: "Thou wicked and slothful servant, well done, for after all thou art good and faith-

ful; enter into the joy of thy Lord." The outer darkness and blackness of darkness will be illumined by Divine light, and the weeping and gnashing of teeth give place to the love and joy of heaven. Those who are thrust out of the kingdom shall yet be admitted, and sit down with Abraham, Isaac and Jacob in the kingdom of God. The impassable gulf between hell and heaven is bridged, and Lazarus and Dives have free ingress and egress. The men who said, "We will not have this man to rule over us," by being slain as enemies, are made loyal subjects. Those ground to powder by the rock falling on them are restored and built on the rock which crushed them. It is said, "He that obeyeth not the Son shall not see life, but the wrath of God abideth in him;" but this is all nonsense. He *shall* see life, and the wrath of God shall *not* abide on him. The Judge dismisses the goats into the eternal fire, which is only a wholesome fire that will turn them into good sheep, and bless them and make them a blessing. It will purge away all their guilt—converting their disbelief into faith, their enmity into love, their sinfulness into righteousness. The pains of hell shall blossom into Divine joy, and they shall come out like gold tried and purified in the fire. The fire itself is not eternal. Most assuredly their undying worm will die and their quenchless fire be quenched. All the strong language used about future punishment is just make-believe to frighten timid souls.

It is marvellous that Christ, the Incarnate Love and Incarnate Truth, should deny the wicked, be ashamed of them, disown them, and bid them depart into everlasting punishment as "workers of iniquity," *well knowing* all the time that in a shorter or longer period they would return to His arms and heart as friends, and be made happy forever in the enjoyment of His favor; and yet send out no ray of light to gild the terrible gloom, give no hint of this great change, no word of cheer to ease their pains and inspire them with hope! Oh, it is hard, it is cruel, it is incredible! And this is all the more surprising, seeing that the Scriptures are so full of consolation and encouragement for the children of God, who suffer in the present life, by holding out the prospect of deliverance and resultant glorious reward hereafter; while to those of His creatures who have to endure the far greater sufferings of hell, the all-merciful Father has no word of encouragement respecting relief, or end, or outcome, but is absolutely dumb.

On the restoration theory we might have

expected Paul to say: "The wrath and indignation, the tribulation and anguish to every soul of man that doeth evil, will work out for them more and more exceedingly an eternal weight of glory!" Death, the wages of sin, develops into eternal life! The wood, hay and stubble built on the foundation laid, when tried by the fire, are changed into gold, silver, and precious stones! The acceptable time is not the Now; for it extends into the world to come! Men may sow tares and reap wheat! May sow to the flesh, reap eternal life, all the same as if they had sown to the Spirit! Sinners have no inheritance in the kingdom of Christ and of God; yet when the wrath of God comes upon them, it gives them at length a title and fitness for it. When Christ comes with the angels of His power and flaming fire rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus, they shall *not* suffer punishment, even eternal destruction, from the face of the Lord, and from the glory of His might, but shall by and by be glorified with Him and all His saints! Peter and Jude speak of wicked angels and men kept under punishment unto judgment, and also of the perdition and corruption of the ungodly; but have omitted to add that these are but the necessary, though painful, processes of final restoration! John, too, should have written: The smoke of their torment goeth *not* up forever and ever; for the tree of life, whose leaves are for the healing of the nations, stands on the banks of the lake of fire and brimstone; and this lake itself becomes the river of the water of life to all mankind!

If the Restoration theory be true, surely we have a right to expect that the Scriptures would have spoken of it clearly and distinctly; but no writings could more effectually have concealed the truth than they have done in this case. Poor children of earth! the Holy Spirit, given to guide you into all truth, has only misled you on this most vital truth!

#### A GERMAN VIEW OF TEMPERANCE.

From *The Examiner* (Baptist), New York, November 6, 1890.

It aids us to study home questions to have light from outside. "A foreign nation is a contemporaneous posterity." In this view the judgment of Professor Paulsen, of Berlin University, may be instructive. This distinguished teacher put forth a work last year, *System der Ethik*, which

discusses the German temperance question with ability and candor. The author is not an ascetic; he would not be called an evangelical Christian here; he dislikes parson rule, and he does not dream of total abstinence or of prohibition. How will such a man, honest and well-informed, treat this subject? Some tourists come back from a thirty days' trip to Europe to tell zealous workers that if we used beer and wine as they do abroad we should have no temperance problem. We are told by some of our German neighbors that all restrictive measures are needless and oppressive. We are charged with a hateful "Puritanism" when we urge legal measures to limit the plague. Let their own national teacher of morals correct these one-sided notions. "No one is ignorant of the extent to which the life of modern civilized peoples is laid waste by excess in drink. The German people especially seem to have been addicted to this vice even from ancient times. There are parts of Germany where a considerable part of the men are ruined by liquor, and no land is exempt from the disturbances and ravages of this evil. Social life is brought to confusion, family life is embittered, spiritual life is made coarse and desolate, and physical life at last decays, directly in consequence of drunkenness. Pauperism, crime, a throng of diseases, insanity, suicide, degeneration of the common stock, are the sad results. That here lies an exceedingly grievous danger for the entire further life development of civilized peoples is a conviction which is daily more diffused among earnest men of insight."

#### METHODS OF COMBATING IT.

He then discusses methods of meeting this evil. "The German government, in 1881, laid before the Reichstag a law which proposed fine and imprisonment for drunkenness accompanied by disturbance of the peace, and confinement in a hospital of habitual drunkards. In the discussion of this bill the objection was raised that it would restrict personal liberty. This argument seems to me utterly untenable. Drunkenness makes one incapable of rational reflection and purpose, but not of action. Moreover, drink predisposes to irrational action and to injury of other persons. The casual connection between drunkenness and crime, and particularly crimes against the person, is well enough known. The statisticians assert that about three-fourths of all crimes are committed under the influence of alcohol. The wilful act of making one's self

drunk is an attack on the security of others. It is a punishable offence now to permit a biting dog to run at large, or to leave snow before one's door; and so drunkenness should be regarded as worthy of punishment, even if, by mere accident, no one is injured. The very fact of intoxication is a menace and a terror.

"To detain a habitual drunkard in a hospital for treatment seems no violation of personal rights. We think it within the province of society to confine the insane man, even against his will, in order that he may not do injury to himself or to others; so it is proper to take the man who is robbed of reason by alcohol to a place of protection and cure, in order to guard himself and his neighbors from the consequences of his disorder. Of course special care should be taken against arbitrary and unjust administration of such a law."

He thinks, however, that in the present state of public opinion in Germany even such a law could not be enforced. Not only the lower classes but even so-called "good society" take the matter too lightly. Among many circles of students and professors in the schools, and among the educated classes beastly intoxication is too generally treated in a flippant and jocular fashion. "So long as 'good society' on this point is so indulgent with itself it has reason to doubt its call to educate baser society to temperance by the punishment of drunkenness. The law cannot create morality, it can only guard that which already exists."

#### CHANGE IN SOCIAL SENTIMENTS.

The author draws some hope from history. "At the beginning of the modern age the fashion of becoming intoxicated was universal in courts of princes and among the nobility. In these regions this custom was gradually repressed during the course of the seventeenth and eighteenth centuries through the courtly culture brought hither from France. Since the middle of the eighteenth century this vice has gradually diminished in educated circles in consequence of the pressure of higher spiritual interests and finer morality. Although it continues with obstinacy among certain circles of youthful students, and extends even into their later years, still we can say that it no longer belongs to 'good form.' Among officials and respectable citizens intoxication, although judged mildly enough in individual instances, is not a recognized custom. Its special stronghold at present is with the lower and lowest grades of society,

among whom it seems to have been introduced slowly since the seventeenth century. The increase of the consumption of brandy during the nineteenth century has been terrible, and it is the measure of the plague, since brandy is the liquor of the masses." He urges the higher classes to set the example of temperance. "That which is not respectable stands on dying roots; it is first regarded as vulgar and then thrust out. The use of fiery drinks is repulsive; there is poetry in wine and even in beer, but none in brandy."

There is a wide field for social effort in voluntary societies for those who will mind the old maxim to "first sweep before one's own door." "The joy in beer of academic and non-academic Philistinism which is so general in Germany, and the worship of appetite among the rich and aristocratic world are not inferior aggravations of this plague. Can any one who, day after day, morning and evening, sits by the hour in the clouds of tobacco smoke in a beer house indulging in stupid, hundred-times repeated gossip and wasteful play, only to carry home at last an empty, heavy head, can such a person bring serious zeal to important achievements? Can he who fills life with dining set his soul to such enterprises?"

The author commends coffee houses as substitutes for saloons; points to the Swedish system of limiting the number of places of sale, and of stern restrictions as to hours and persons. Returning to the principle of these laws, he declares a truth which would justify prohibition itself: "As legislation has limited the liberty of the individual to ruin himself by closing gambling houses, and has surrounded the sale of poisons with careful regulations, so it is right to hedge with restrictive regulations the sale of that poison to which more victims fall than to all others, a thousand times more." He would make the dram-seller liable for encouraging drunkards to drink, and would refuse the machinery of the law to collect debts made for alcoholic liquors. He would make brandy costly by heavy taxes, thinking that if the glass is smaller the number of drinkers would not be increased.

The discussion awakens more than a suspicion that the lighter liquors, far from promoting temperance, tend to create a diseased craving for stronger stimulants. Beer in this country is certainly the ordinary introduction of young men to those associations and habits which lead to intemperance.

C. R. H.

DETROIT, November, 1890.

FOR THE MAGAZINE OF CHRISTIAN LITERATURE.

## THE "CHURCH SUPPORT" SYMPOSIUM.

[Brief Reasons for Various Theories of Church Support.]

### III.

#### SELF-SUPPORT.

BY REV. NEWTON WRAY, PASTOR OF M. E. CHURCH, LENOX, MASS., AUTHOR OF "FUN AND FINANCE," ETC.

*Christian Offerings Ordained for Christian Work.*

IN treating a subject, much depends upon the standpoint of observation. No subject, apart from its primary principles, can be intelligently discussed or rightly understood. Error often thrives because there is no connection between the truth and its advocacy. The adoption of methods not in keeping with the cause they are meant to serve is fraught with incalculable mischief.

The bearing of these remarks on church support may be seen by reflecting on the struggle which some churches have to secure funds adequate to their needs, and the disparity between their opportunities and achievements. Church funds will not be wanting if the right course is pursued. To find this, we must inquire into first principles. My conviction is that it is time to lay the axe at the root of the tree, and remove a prolific source of evil by vindicating the divine idea of *Christian offerings* for Christian work.

Churches should support themselves, and not rely upon *ab extra* sources of income—i.e., sources aside from the voluntary contributions of those who compose the churches. It is sometimes said that their maintenance is a matter of business, subject to the same financial policy that governs any honest enterprise. That there is a business element, none will deny. Collecting, receiving, and disbursing money involve this. It is so, also, in regard to work wholly charitable and benevolent. But the business feature must be consistent with the nature and design of the Church, and, therefore, preclude a resort to measures which may be allowable in secular, or moral, as distinguished from Christian undertakings.

Christians should conduct their temporal affairs in the spirit of devotion to the Lord. But this does not imply the right or propriety of a church paying its way by groceries and concerts, or by any means having respect to the fact rather than the manner of its sup-



port, and incompatible with its character and mission. If the Church were simply a social or business concern, its support might be made dependent on any plan not inimical to common morality. But if, as Scripture assumes, it is a divine institution, possessing a unique character, and founded for spiritual ends, it should be supported only in such a way as to maintain that character and accomplish those ends. It cannot be run on the bare theory of getting money, else all sorts of unseemly methods could be justified. The question to be kept in view is not merely how to obtain the money, but how to obtain it so as to promote the work for which the Church of God is instituted.

What is the Church? The body of believers—those *called out of the world* (such the original signifies) to "hold forth the word of life," and induce men to become saved. This comprehends their spiritual culture and growth. Now, any church that does not bear that character and achieve those results belies its name and sinks into a mere social, moral, or humanitarian organization. Churches, or assemblies of believers, ought to be visible embodiments of the Saviour's teaching respecting His Church. They can prove their title only by illustrating His Spirit and doing His work.

By seeking the aid of unconverted men, they insure failure in these respects. The independence so necessary to a faithful proclamation of God's Word is gone, when the gold of those liable to be offended by the truth is the object of solicitude and effort. And the spirit of Christian liberality, the best guarantee of supplies, remains unawakened or declines, where members seek to divide their responsibility with such persons. The unhappy effects of ignoring the principle here laid down must not be overlooked in this discussion. It could be shown that not the least serious one is the imagined necessity of extraneous help, and the sure diminution, in the long run, of the church finances. What else could be expected of a course contrary to God's revealed will? Only the believer's offering is acceptable to Him (Lev. 2 : 13, Mark 9 : 49-50, Prov. 15 : 8). Salted offerings mean that the offerer sustains a covenant relation to God, all his gifts being the token of a renewed and trusting heart, "being sanctified by the Holy Ghost" (Rom. 15 : 16). This truth is brought out in Psalm 50 : 7-23. The Church cannot worship with unconsecrated gifts.

Primitive Christians knew no dependence on "outsiders" for support (3 John 7) and for the reasons noted. Did they lack

funds? Let the apostolic churches and those that now imitate them witness. Let church-members apply the same rule of expenditure to the house of God as to their own, and the question of church support would be settled. "Is it a time for you, O ye, to dwell in ceiled houses, and this house lie waste?" On the other hand, a man who well-nigh bankrupts himself in building a house is called foolish. Can man's folly be a church's wisdom? Aspiring to church magnificence may be a sign of pride rather than of Christian devotion. A congregation that erects a house of worship out of proportion to its financial ability courts disaster, if it does not resign its influence for the world's assistance.

Adherence to the true principle of church support permits some latitude for ways not opposed to it. Giving should be voluntary and direct, whether solicited or not. A church may accomplish much by judicious committees. Above all, let the example of liberal giving be set by those in authority, and the rank and file will act correspondingly. An eminent clergyman and his official members, having in view some Christian enterprise, met for consultation. The pastor suggested that they could not reasonably ask God's blessing until they themselves had liberally contributed. They, pastor and leaders, did so; then prayed for divine assistance. From that hour gifts flowed in, and there was abundant provision. He who declares, "the silver and the gold are mine," will stir up willing givers, when His pleasure is sought.

## II.

### RENTED PEWS.

BY THE REV. GEORGE R. VAN DE WATER, D.D.,  
RECTOR OF ST. ANDREW'S CHURCH, NEW YORK.\*

We are not disposed to reason with men who talk about things in the abstract when we undertake to write on the subject of church support. We are not angels, but men. We are not living ideal lives, but very real ones. In the matter of church support we are unable to legislate on any higher plane than practical efficiency will warrant. I freely admit that the ideal church is one sufficiently endowed to have all of its sittings declared free to worshippers. Very few of our churches have any endowment. Marvellously few have endowments sufficient to make their support entirely independent of any income derived from other sources. For the vast majority of our churches the problem of support is simply this, how best to secure from the regular worshippers a steady income sufficient for all needs. Dismissing

\* Owing to an unfortunate circumstance, portions of this article were omitted last month. In justice to its author, we gladly give the article in full in this number.

therefore, all theory, discarding all ideals, let us discuss this problem in a common-sense, business-like way.

In the first place, the church, if true to duty, must have an income that will provide for its own support, and in addition to this meet the recognized claims of parochial, city, diocesan, and general missions and charities.

In my judgment, for an unendowed parish church in a city or a community, where worshippers at the principal services attend in sufficient numbers to fill all the sittings, this support can best be secured by renting the pews. In country places, or in parishes of the city, where regular attendants do not fill the church, and where the services are attended by the same people throughout the whole year, the question of renting pews, or making them free, and soliciting subscriptions by envelope is not a serious one. The results are the same in either case. The same people will occupy the same pews, and the envelope pledge will be an exact substitute for the weekly amount of pew rent. But in churches where for summer months a large portion of the congregation is absent, and during winter months the regular congregation fill the pews, the rental of pews will always prove the most satisfactory, and always provide the most regular and plentiful support.

The advantages of pew rents over free churches are these. They enable families to sit together—a great consideration for the children; they insure a steady revenue at a season of the year when parishioners in large numbers are absent; they enable a vestry to forecast with some degree of certainty the probable income, and then wisely to provide for the annual expenses; they relieve the rector from a vast amount of worry, and the people from unusual and constant solicitations; they furnish the opportunity for giving to charities and missions through the offertory.

The only objections to pew-rented churches are the staple ones of which so much has been made—namely, that such a system is unscriptural, and, second, that such a system is uncharitable and unchristian.

Fully conceding that if a church is free from debt, and provided with ample endowment for all its expenses, that it would be a selfish thing for such a church to rent its pews, I am prepared to maintain that for a church not free from debt, and without other means of support than the offerings of its people, renting pews is in every way desirable, and in no way whatever unchristian.

The radical free churchman proves too much when he undertakes to show from St. James that renting a pew is unscriptural, or from actual experience that renting pews is uncharitable.

As between renting a pew for a fixed sum and asking a pledge for a fixed sum, there is no difference. As for giving use of a pew for a consideration and assigning a pew for a consideration there is no difference. My own experience justifies me in saying that there have been no less troubles arising from want of courtesy and reasonable consideration of strangers' rights in a free church than in one the pews of which are rented.

Until we have our churches free from debt and endowed, the majority of them, in large cities especially, will rent their pews. God's work will be done in such churches in large measure, the poor will be ministered to in such churches in large numbers, and the time of the clergy will be occupied in other and better things than serving the tables of finance.

## THE MONTH'S MIND.

OCTOBER shares with May the honor of being the month of religious anniversaries. The "May meetings," which once used to be the great event of the year in more than one religious body, have long since become jejune and wearisome both to spirit and flesh. This is not so much due to a decline of interest in the great missionary enterprises at home and abroad, as to the way these enterprises are "run." There is a strange and instructive likeness between what we may term Church politics and the politics of the wicked world. The ecclesiastical "machine" is twin to the political "machine." Each has its "rings" and its "bosses," its caucuses and its "wire-pulling" and "laying pipes." Societies that have fallen under the domination of a clique, and have reduced their annual proceedings to a cut-and-dried routine, with platform oratory of the gushy and frothy type added as a make-weight, are regarded with a languid indifference by the public. In politics if the voters dislike the methods of the "machine," they abstain from the polls or vote for the opposing party's candidates; in Church politics they stay away from the anniversaries and send their contributions elsewhere. Occasionally they pluck up spirit enough to organize a revolt against machine methods. This was what certain Congregationalists did several years ago, when a clique of the American Board of Commissioners of Foreign Missions undertook to proscribe a minority of the body as heretical, though they were in full church and denominational fellowship, and were sustained by a large number of the strongest churches—strongest in social influence as well as in numbers or wealth—in the constituency of the Board. The meeting of this Board at Minneapolis was perhaps the most notable of the October anniversaries, because there was a "burning issue" to be decided, the peace and unity of the Congregational churches hanging on the decision. It is gratifying that the "machine" was broken, that counsels of wisdom and Christian love prevailed, and that a *modus vivendi* was agreed upon by the opposing parties, through which peace with honor is achieved for all. The chief complaint has been that a single officer has practically decided questions for the entire Board, and that he has subjected young men, candidates for missionary service, to a style of catechising and cross-examination more severe than is usual when the same young men are examined for ordination by Congregational councils. If any wavered under this test they were rejected. In the future this inquisitorial power is taken from the Secretary. After the first preliminary correspondence with the candidates, the Secretary is required to lay all the correspondence and facts before the Prudential Committee, and if they are not satisfied with the candidate's statement further examinations are to be had in open meeting, at which any friend of the candidate is privileged to be present. The right is also given to the candidate to express his statement of belief in the terms of any well-known Confession of Faith in common use among the Congregational churches, and he is simply required to answer the question, Do you hold any views at variance with these doctrines? and not as heretofore, Have you any doubts about any of the doctrines? The fact is wisely recognized that many candidates for the ministry and missionary service have had, in the course of their studies, doubts suggested to their minds which have not yet crystallized into convic-

tions at variance with the doctrines commonly received, and no fact is better understood than that such academic doubts speedily vanish when the young man exchanges speculation for experience. Several times during the past few years it has seemed as if a division in the Congregational body could hardly be avoided, but the Minneapolis settlement of the debated questions, if it is fairly and candidly applied to such facts as hereafter arise, will allay the existing discontent and will preserve Congregationalists as a unit, in their missionary operations at all events. That the principles will be candidly applied as occasion demands, the constitution of the Prudential Committee and the character of the President of the Board furnish an ample guarantee.

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THE State Conventions of Societies of Christian Endeavor were not so publicly conspicuous as some of the other October gatherings, but to one who has an eye to discern the signs of the times, they were the most meaningful of all. Again the Scripture is justified, "The kingdom of heaven cometh not with observation," for when was there ever a movement in the Christian Church promising consequences so momentous, to which so little publicity was given? Promising, does one say? The Christian Endeavor movement is no longer promise, but performance, and performance on a scale truly marvellous. In Boston—staid, sober, cultured Boston, where the May meetings attract possibly an audience of five hundred if the weather is exceptionally good, and there is no hippodrome or ball-match as a counter-attraction—between three thousand and four thousand delegates came together and conducted enthusiastic meetings in the interest of the Endeavor work. In nearly all the Northern and Western States similar conventions have been held. These meetings have been noticeable for other things than their large attendance and enthusiasm. At most of the conventions the delegates have reaffirmed their evangelical basis of fellowship. In this they were entirely justified, and those who have taken occasion because of it to accuse them of sectarianism have misjudged the case. Christian Endeavor societies were of evangelical origin, and from the first were affiliated on the basis of evangelical fellowship, and only societies connected with evangelical churches have been enrolled at the Boston headquarters. In this respect the Christian Endeavor work stands on precisely the same basis as the Christian Association and the Evangelical Alliance, welcoming to membership all members of evangelical churches, yet at the same time not antagonizing those who do not conform to this test. Another marked feature of the meetings this year has been the emphasis given to one of the fundamental, but misunderstood, principles of the organization—namely, that each local Christian Endeavor society owes its first and chief allegiance to the church of which it is a part. The design of the Central society is simply to act as a useful auxiliary, an educational and unifying force, but in no way to interfere with the relations of local societies to their churches. There are some, however, who are denominationalists first and Christians afterward, and to people of this type of mind there has seemed to be a grave danger in permitting the young in the churches to form affiliations of any sort with outside organizations that are not strictly denominational. Others have favored a strictly denominational organization of the young people from motives more respectable

than this, and so it has come to pass that, in at least two of the largest religious bodies, a distinctively denominational work has been begun that promises to reach large proportions. First and oldest of these is the Epworth League of the Methodist Episcopal Church, which already numbers its adherents by the tens of thousands. Among Western Baptists a similar movement has been begun during the last year under the name of "The Loyalists," and in several Western States conventions of young Loyalists were held in connection with the regular October State denominational meetings. Whereunto this may grow no one can at present say, but there seems less tendency in the Eastern States to distinctive denominational work among the young people than has manifested itself in the West. It seems unfortunate that a work of this kind should be divided by sectarian feeling, especially when so little cause for such divisions exists; but it is possible that, like other similar divisions, this may in the end result in greater efficiency and a larger volume of work than would be achieved by the single organization.

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AT the meetings of the State Conference of Baptist Pastors at Lockport, N. Y., there was a very spirited, not to say heated, discussion of a proposition submitted by a committee of the Presbyterian Synod of New York. The proposition seemed innocent, it being that the Baptist pastors send a delegation to a conference on certain reforms in our public schools, to be held in New York City, November 17th. A somewhat incautious use of the phrase "religious instruction" in the official communication of the Synod led to a misunderstanding with regard to the end proposed. A careful perusal of the Synod's programme shows one that the chief end sought is the teaching of elementary morals in public schools. But every one admits that moral instruction, to be of any real value and to take any grip upon the character, must rest upon such fundamental religious truth as the being of God, the responsibility of the human soul to God, and retribution for sin. Both from the official publications of the Synod, and from explanations made by members of the committee, it is apparent that no religious instruction is sought other than this. The Baptist pastors passed resolutions opposing the giving of religious instruction in the schools, as in effect an approval of the union of Church and State. The object of the resolutions was a praiseworthy one, to reaffirm the "doctrine of soul liberty for all men as well as ourselves, and of the non-interference of the State with the Church in her peculiar function of teaching religion." But it is not well to imagine dangers where none exist, or to see a serious menace to civil and religious freedom in the most harmless proposition. There is not the slightest danger of our schools teaching an excessive quantity of religion, or of any union between Church and State based on such teaching. The great trouble with our public schools to-day, as the Synod recognizes and as Christian parents recognize, is that, while they are nominally neutral as regards religion, they are really teaching agnosticism and infidelity with great energy and success. Something might be done, should be done, to remedy this. We do not say that the Presbyterian Synod has discovered the best remedy, but it would certainly not harm Christian men of any and every faith to come together and discuss a question of so grave importance.

THE sensational account published by the London *Times* of a new persecution of the Jews begun by special decree of the Czar of Russia, turns out to be largely untrue. No new decree has been promulgated. It was not necessary, indeed, that laws more stringent or inhuman should be made with regard to the treatment of the Jews, for an edict published in 1882 reached the extreme of cruel and unjust treatment. By the terms of that edict Russian Jews were compelled to reside thereafter only in certain designated towns. None were permitted to own land or to hire it for agricultural purposes; to hold shares in or work mines; to hold positions under the Government; to enter the army or any of the professions. Their residence was confined by this edict to sixteen of the provinces of Russia, and they were forbidden under the severest penalties to change their domicile. This edict has, however, been largely a dead letter. Anything can be bought in Russia, and the Jews who have had the means have purchased immunity from these restrictions, so that they have lived practically where they pleased, and engaged in whatever callings they pleased. What has occurred within the past few weeks is the manifestation of a disposition on the part of the Russian Government to enforce the edict of 1882. It is said that this will involve the emigration of fully a million Hebrews from their present homes. They must either submit to be herded together in the most unhealthy regions of the empire and in the few cities and towns where they are permitted to reside, or they must seek a residence in another country. It is more than probable that the great majority will adopt the latter alternative. It is understood that large sums have been subscribed or pledged to remove the poorer Hebrews of Russia to a freer land and to more hopeful prospects in life; and no doubt, sooner or later, a large proportion of them will find their way to the United States. To this there can be no reasonable objection, if the emigration project includes the supplying of each emigrant with sufficient funds to enable him to buy land or begin some sort of business venture in this country, and so insure his self-support. A warm welcome will hardly be extended to those who come here destitute of everything, only to become objects of public charity at the outset.

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A LAW when passed often has an effect not merely quite different from that expected from it, but totally unforeseen. And this is the more likely to be the case when legislation is crude and hasty. The silver bill passed at the last session of Congress is an admirable instance of this. It was put together in a particularly haphazard way, the House and Senate being at cross purposes, striking out a clause here and adding an amendment there until neither body had any very definite idea as to the effect of the measure. What probably none of the supporters of the bill anticipated, or so much as thought of, was the effect that it would have upon foreign missions carried on by American Christians. These missionary operations involve large financial transactions. The expenses of conducting the Asiatic missions, excepting those in Syria, are met by bills of exchange on London payable at the missions in silver (rupees). The passage of the silver bill has so disturbed the silver market as to cause a rise in the rate of exchange amounting to threepence a rupee, with a probable rise of fourpence more. In many of our missionary organizations the estimates and appropriations

are made in the Asiatic currency, and the finances of the missionary societies are arranged for the year on that basis. This rise in the rate of exchange will add over \$50,000 to the appropriations of the American Baptist Missionary Union for the current year. The deficit in this case is larger, perhaps, than in any other one missionary organization, inasmuch as the Union's missions in British India are more extensive than those of any other missionary society. But the same effect will be felt in Chinese and Japanese missions, appropriations for them being made in the native silver currency, and the rise of exchange implying an increased expense to the societies in this country. An addition of 15 per cent or more to the expenses of the current year will be a serious burden on all our missionary organizations.

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THE most significant of recent events in the history of the "Church of Jesus Christ of the Latter-Day Saints," more commonly known as Mormons, is the adoption by their general conference of a "Declaration" made by the President of the church, advising all Mormons for the future to abstain from contracting plural marriages. It was somewhat hastily concluded by many, with whom the wish was father to the thought, that this indicated an intention on the part of the Mormon authorities definitely and irretrievably to abandon both the doctrine and practice of polygamy. A closer examination of the documents in the case has perhaps convinced those who have examined them that the Mormon leaders have no such intention. The action of their conference was advice, not prohibition. They repealed no previous declaration, they changed no existing law of the church. They merely advised their people to bow to superior force, to cease defying the Government of the United States, and to obey its laws; not because the laws were in themselves righteous or equitable, but because the United States had the power and the will to enforce them. There is no man in public life who has more carefully studied the Mormon question than Senator Edmunds of Vermont. To him is chiefly to be attributed such legislation as has been effective in bringing the Mormon Church to its present state of mind. Mr. Edmunds puts no trust in the good faith of the Mormon leaders. He evidently believes that it would be safer to wait till they have brought forth fruits meet for repentance before the fatted calf is killed. There is nothing, as he points out, to prevent the Mormon Church, if Utah should become a State, from retracing its steps and enacting laws that would make plural marriages valid. Nevertheless, due weight must be attached to the fact that Governor Thomas, a resolute and intelligent man, believes that the Mormons have acted in good faith. And much is to be said in favor of the view advocated by many that, no matter what was the intention of President Woodruff and his followers, they have given polygamy its deathblow. It is an institution that has been able to maintain itself until this time only by virtue of the fact that Utah has been from the first an isolated community. Since the rapid settlement of the great West has greatly encroached upon this isolation, and is rapidly incorporating Utah with American civilization, this relic of the barbarous age of mankind has been doomed. Once the practice has ceased, it cannot be restored. It would be easier to put Humpty Dumpty together again than to put new vitality into a religious delusion that has once been exploded.



ONE of the most encouraging signs of the times is the increased attention given in our best colleges to the study of the Bible. A chair for the promotion of Bible study has recently been endowed at Princeton. At Yale, under the enthusiastic instruction of Professor W. R. Harper, large classes have been formed for the study of the English Scriptures, sixty-seven seniors and ninety-two juniors taking a course of two lectures a week on the Old Testament during the current year, while Oriental history, with special reference to the Bible, is now a required study of the Freshman year. It is gratifying to know that similar instruction is given at Amherst College and at McMaster University, Toronto. Probably other institutions of which we have not heard have arranged similar courses. In the earlier days of the American college, instruction in the Scriptures was a matter of course, but of late years the curriculum has made little or no provision for this kind of study. A perfunctory and makeshift recitation one hour of the week in the Greek Testament, generally on Monday morning, has been the only study of the Scriptures in most colleges, and many have lacked even that. But perfunctory and makeshift work will not do. There must be ample time for thorough preparation both on the part of students and instructors, and the work must be made as thorough a mental discipline as any other part of the curriculum. There is no reason why the same accurate and thorough scholarship should not be exacted as in any other branch of study. The result of the old method has been only a smattering of knowledge and the demoralizing of the students, for slipshod work in any department, if tolerated, tends to lower the standard of scholarship in every department. What is needed above all, however, in this kind of study is the gaining of a thorough knowledge of the English Scriptures as history and literature. It is a disgrace for any one who considers himself, or wishes to be considered, a cultivated man not to know thoroughly the English Bible. No one can afford to be ignorant of it, considered purely as history and literature, apart from all considerations of its sacred character. If the Bible element in English literature could be blotted out, scarcely any English classic would be intelligible, so large a place do quotations from the text of the Scriptures and allusions to its incidents fill in all standard literature. And yet there is no book of which the average man—we had almost said the average minister—is so ignorant as the English Scriptures. Even graduates of theological seminaries, who can read the Scriptures fluently in the original Hebrew and Greek, and have learned a great deal about the science of exegesis, lack familiarity with the English Scriptures. How few Christian men can turn easily to any well-known passage of the Scriptures without the use of a concordance! How many fumble over the pages of their Bibles desperately in attempting to find one of the minor prophets! Could one in a thousand give off-hand the authorship of the principal books, the time approximately when they were written, and a brief analysis of their contents? But students are expected to acquire this kind of familiarity with the principal authors of classic and modern literatures; why should they not be equally familiar with their Bibles? Why should our Christian colleges graduate men who know their Homer and their Horace, but not the Psalms of David; who know Thucydides and Tacitus, but not Moses and the prophets?

A PROCESSION of fifty thousand people following through the streets of London on a raw, foggy day of November a plain hearse in which were the earthly remains of one who was not born to the royal purple, was not even a dame of high degree, but one of the so called "lower orders" of the people—this is surely an impressive and instructive sight. This last tribute of respect was paid to the wife of General Booth, the head of the Salvation Army, a woman who during her lifetime was perhaps the most influential in all England; strong by reason of her character and self-sacrificing devotion, not by any adventitious circumstances of wealth or worldly pomp. But next to this striking testimony to the respect and affection in which she was held by so many people of her race and country, the most impressive thing about these funeral services was their severe simplicity. Both Mrs. Booth and her husband have for a long time been strongly interested in the reform of funeral observances. The Salvation Army not long ago received general orders from its head, strictly limiting the pomp and expense of funeral services. The wearing of "mourning" has been altogether prohibited. The use of flowers and funeral paraphernalia in general has been either forbidden or, as far as possible, discouraged, and everything has been done to introduce simplicity and good taste in place of the lavish and vulgar expenditure that is so common both in England and in our own country. But, however much a compact organization of this kind may be able to accomplish, it is not probable that the general usages of society with regard to funeral services can be seriously modified except by those who are regarded as the arbiters of fashion. There is nothing about which people are more sensitive than the showing of due respect to their dead. It is a highly commendable trait of human nature that this is so. Rather than be thought lacking in respect and affection for one who is gone, the families of the poor will load themselves with crushing burdens of debt in order that they may as nearly as possible imitate the customs of those who are richer than themselves. When display is fashionable, any family that does not make a display is thought either to advertise its poverty or to be lacking in respect for the dead. It may be a foolish pride that shrinks from the danger of such misconception, but so long as human nature remains what it is this pride will be a prime motive. Hence any reform in social customs must come from above downward. The rich, to whom lavish expenditure is no burden, must for the sake of their poorer friends and neighbors curtail this expenditure.

THE disaster that has overtaken those rash young men who undertook a "crusade for missions" in the firm belief that ordinary common sense was of no use, and that God would suspend the laws of nature in their behalf, ought to be a warning to any others attempting like acts of faithless folly. It is not faith in God that impels men to cast aside the teachings of his providence, but lack of faith. A man who swallows a dose of arsenic and expects God to save him from the consequences of his rash act is not more wicked than one who recklessly exposes himself to jungle fever and sunstroke and all the other dangers of a new and untried climate, and expects to escape the inevitable consequences of such conduct through the special favor of God. A great deal has been said of late years by a few

hare-brained enthusiasts about the duty of the Christian Church to engage in what they style "Matt. x. missions." As the early disciples were sent forth without purse or scrip and with no provision for the future, so they hold that Christian missionaries should now go forth to the ends of the earth in simple reliance upon God, living with the natives and as the natives, and trusting for their support wholly to the voluntary gifts of those to whom they preach the Gospel of Christ. These missionary suicides that have been recently reported, for such they surely are, are a sufficient commentary on the practical wisdom of this method of Christian work. The experience of the Christian Church for nineteen centuries ought to count for something in the interpretation of God's Word, and as a guide to the lines along which divine providence intends the evangelization of the world to be carried forward.

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If October is the month of conventions, November is as distinctly the month of Church Congresses. Two meetings of this kind have been held during the past month—the Protestant Episcopal Church Congress at Philadelphia and the Baptist Congress at New Haven. It is difficult to see why these bodies should be a permanent institution. The idea that originally inspired them was that they gave opportunity for a freer platform discussion of topics of current interest than was always permissible or desirable in the ordinary official gatherings. There are many subjects that are in the air and about which every one is thinking more or less, of which an official body would naturally be shy; which, indeed, could not be discussed in official gatherings, as a rule, without stepping aside from the avowed and recognized work of such bodies. What has a missionary organization or a diocesan convention to do with questions like state socialism, probation after death, the short-cut theological training, and other like topics? The discussion of these is the theoretical justification for the meeting of the various congresses. They are in no sense representative bodies. Any one may attend them, and almost any one may take part in the general discussions, after the appointed speakers have been heard. There is no practical outcome of the debate, the body from the nature of the case undertaking to do no work, and as a body expressing no opinion even. The congress is a collection of units, each of whom stands by himself. It possibly affords a safety-valve for the crank and the incipient heretic—men who might become troublers in Zion if they were not afforded this opportunity of giving vent to their peculiar theories. It must be said, however, that from year to year the programmes of the congresses tend to become more and more commonplace and orthodox. The new questions are soon talked out, the daring and rash thinkers cease to attract attention by their rashness and daring, and the whole proceedings, while perhaps they gain in general ability, lose the exceptional and slightly sensational character that they at first seemed to have. At neither of the congresses above named during their session this year was there anything specially noteworthy said—noteworthy, that is to say, from the point of view of the sensational newspaper. There was no heresy broached, there was nothing said that offered the opportunity to the fertile reporter for what is known in the profession as "scare-heads." Many able papers were read, many pungent and witty remarks were made, but as a whole the proceedings must be pronounced decidedly

tame. We fear that unless the congresses manage to introduce a judicious mixture of startling heresy they will die in a few years of inanition.

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It is a curious fact that only one topic seemed really to stir the pulses in these congresses, and that the topic was the same in either case. The methods of statement differed, naturally, but the theme was church unity. Nothing could more strongly testify to the fact that men are thinking of this subject, that it is "in the air," as we say. It would have been a significant thing if two Christian gatherings of this kind had by prearrangement selected this topic for simultaneous discussion, but that they lighted on it independently surely proves that it is one of the real questions of the day—questions that will not down, but clamor for solution. But perhaps the strangest coincidence was the substantial identity of treatment that the question received in the two congresses. This was certainly not a thing to be inferred *a priori*. On the contrary, a reasonable *a priori* inference would have been that the Church Congress would advocate and the Baptist Congress oppose an organic union of evangelical Christian bodies on the basis of the historic creeds and the historic episcopate. The speakers in the Baptist Congress did incidentally take the line to have been expected of them, though their main idea was the possibility of unity of spirit in diversity of form. A union of will, of love, of vital power, a unity whose characteristic is action, co-operation—this was the drift of the debate. Said one speaker, the Rev. C. D'W. Bridgman, D.D., pastor of the Madison Avenue Baptist Church of New York:

"And it will show itself, further, in co-operation—in some method, some plan, whereby the resources of the churches shall no longer be wasted, but economized, and directly employed in bringing the poor and sinful and wretched to know how much there is for them in the Gospel of Christ. Day by day the need of such concert of action grows more apparent. Villages are everywhere to be found where there are more churches than there is any real need for, and which men far and near are asked to help to support; and because of the rivalries between them communities are divided, and the very Gospel is made an occasion of strife. Sectarian propagandists are encouraged beyond those whose one purpose is to bring men to Christ. All over the land the zeal to make proselytes is out of all proportion to the zeal for the improvement of the moral and spiritual life of mankind. Is it strange if society is growing weary of hearing more of the differences between the different denominations than of the truths in which they agree? Is it strange that Christian men and women, impatient of the narrowness and sluggishness of ecclesiastical leaders, are organizing societies to do what united churches should do, but what no one of them by itself can accomplish? And this is going on every day because we are dreaming that our duty is mainly to bring men to our way of thinking, and that it is on their acceptance of our doctrines and ordinances that unity must depend. It is the folly and sin of all the denominations in Christendom. Great enterprises demand massed efforts; and if the churches are to conquer the evils which are involved with our social conditions, it will be done only by their acting in concert, under the direction of the interdenominational wisdom in the several communities, and with something of the high purpose and passion of Christ. The aspirations and struggles of labor point to a time when co-operation

shall be established as the relation between masters and workmen for the advantage of both; and the movement of the Christian spirit as expressed in such proposals as I have referred to, intimates that the time is at hand when the inner, spiritual union of Christians will be made visible to the world in forms of united endeavor for the renewal of the life of society. In some way the work has to be done. The denominations that do most to bring about this practical unity will have most of the blessing of God. They will find that strength comes, not through the glorifying of sect, but through oneness in the spirit and purpose of Christ; and then they will wonder that men and money and opportunities were wasted for so long where the law of life was so plainly declared—the law for churches as for individual men—he that loathes his life for My sake, the same shall save it.”

An equally catholic and eloquent plea for practical unity, if one may judge from the imperfect reports of it, was made in the Church Congress by Archdeacon Alexander Mackay Smith. He did not so much oppose as pass by the idea of organic unity, to urge the more pressing need and practical policy of unity in Christian work. The idea of a speedy outward union of Christians, however alluring it may be, is not one that is cherished by men of clear vision. No good is accomplished by fostering hopes impossible of accomplishment. A wise man may, must, have before him high ideals, but he does not because of this lose his lucidity of sight and thought. Organic union is a lofty ideal, not at present a practical aim; but unity in Christian work—that is feasible, sensible, and it will be the common shame of Christendom if progress is not rapidly made along this line during the next decade.

#### PARAGRAPHIC.

COMING DOWN THE NILE.—Some years ago an Englishman was coming down the Nile, in Egypt, on a large boat loaded with grain, and the birds came off from every village and ate the grain piled on the deck. The Englishman asked the Egyptian captain of the boat, “Who owns this grain?” The Egyptian captain said, “I own it.” Then the Englishman asked why he let the birds eat of the grain. The Egyptian asked the Englishman, “Who made the birds?” The Englishman answered, “God.” The Egyptian asked “whether grain was a food which God intended birds to eat;” the Englishman said “it was.” The Egyptian said, “Can the birds sow and raise the grain for themselves?” The Englishman said “they cannot.” “Then,” said the Egyptian, “let them eat. God has provided enough for both them and us.”—*Christian Leader, Boston*.

SELDOM has the history of a potentate presented such a many-sided aspect as that of Mwanga, the expelled King of Uganda. He was expelled from his throne with the co-operation of the missionaries for his cruel deeds. When Mwanga came into power almost his first act was to celebrate the event by the murder of Bishop Hannington and by the hideous massacre of the Christian Readers in 1886. It was he who employed his soldiers for hunting down slaves to be sold to the Arab dealers. Scores of the native Christians were put to death by burning, it being offence enough that they had learned to read in the missionary schools. Yet he himself had attended those schools and had learned to read a little. Mwanga being deposed, his brother Ki-

wewa succeeded to the throne. He showed favor to missionaries, which in turn caused his deposition by the Arabs. Another revolution restores Mwanga to power, and he declares himself to be henceforth a protector of the missionaries. The white population of the Congo has increased very rapidly the past four years, and there is every probability now that Mwanga will see the folly of fighting against the inevitable, and that with the change of circumstances, his inclinations and his self-interest will lead him to be as stout a protector of the missionaries as in the past he has been their most relentless and cruel persecutor.—*Christian at Work*.

ALONG the valley of the Nile from Alexandria to the first cataract are seventy-nine mission stations and seventy Sabbath-schools, numbering 4017 scholars, while the day and boarding schools have over 5000 pupils. There has been an increasing demand for Bibles, 6651 having been sold last year, with 8933 volumes of religious literature and 17,179 educational books.—*Universalist, Chicago*.

THAT stirring revival “hymn,” “Hold the Fort,” is, so far as the music is concerned, an ancient German drinking song, says the New Orleans *Picayune*. If this be so, and if the rest of the drinking songs are of a similar intellectual calibre, we wonder Prohibition does not make more headway in the Fatherland!—*Standard of the Cross, Philadelphia*.

THE nickel-in-the-slot machine is not by any means a modern invention. In the old Egyptian temples devices of this kind were employed for automatically dispensing the purifying water. A coin of five drachmæ dropped into a slot in a vase set a simple piece of mechanism like a well-sweep in motion, a valve was opened for an instant, and a portion of the water permitted to escape. This apparatus was described by Hero, of Alexandria, who lived 200 years before the Christian era. The work, of course, is written in Latin, but the description is accurate. The question is, Who adopted the ancient Egyptian's idea to the wants of the money-making citizen of the nineteenth century?—*The Independent, New York*.

IT is related of Pope Clement XIV. that, when he ascended the papal chair, the ambassadors of the several States represented at his court waited on him with their congratulations. When they were introduced and bowed, he returned the compliment by bowing also, on which the master of the ceremonies told his Highness that he should not have returned their salute. “Oh, I beg your pardon,” said the good pontiff; “I have not been pope long enough to forget good manners.”—*Christian Register, Boston*.

MR. PEWRENT: “Your sermon on ‘Economy’ this morning, doctor, was a sensible discourse.” Dr. Churchmus: “Thank you; it seems to have been appreciated from the appearance of the contribution basket.”—*Reformed Church Record, Reading, Pa.*

IT is announced that Dr. Liddon has left considerable sums of money both to Keble College and the Pusey House. During the Canon's travels in the East, some few years ago, he had been accompanied throughout the entire expedition by a more than usually attentive and obliging dragoman, to whom he proceeded to testify his gratitude by a proportionately large amount of backsheesh. Two days later the delighted dragoman called on Dr. Liddon, and exhibited with grateful pride the new wife which his liberal donation had enabled him to add to his establishment.—*Living Church, Chicago*.

## LITERARY DEPARTMENT.

## BOOK REVIEWS

**A HANDBOOK OF SCIENTIFIC AND LITERARY BIBLE DIFFICULTIES; OR, FACTS AND SUGGESTIONS HELPFUL TOWARD THE SOLUTION OF PERPLEXING THINGS IN SACRED SCRIPTURE.** Being a second series of the "Hand book of Biblical Difficulties." Edited by ROBERT TUCK, B.A., (London). New York: Thomas Whittaker. 8vo, pp. vi., 566. Cloth, \$2.50.

It is only fair to say that a considerable number of the "difficulties" mentioned in this volume are such as would not be suggested to the average reader of Scripture. Some of them are merely questions which arise as to the significance of this or that statement or occurrence. Still there are many matters which occur to the intelligent and careful reader as presenting questions which are worthy of solution, and which the editor, as he modestly subscribes himself, attempts to unravel. Everywhere he has succeeded in bringing together a considerable amount of information which will be useful to those for whom the book is intended. He has proposed only to present the several explanations which have been suggested, and points out the particular one which seems most fully to meet the case, while leaving the reader free to make his own choice. It is not alleged that every difficulty has been met, but so far as explanations have been attempted, he has endeavored to present them by quotation or in condensed form. One criticism which lies on the surface is that the editor has omitted all reference to the exact source of a given quotation. The name of the author is given, and sometimes one can guess whence it comes, but in far the larger number of cases there is no clue.

The method of procedure is as follows: Under the heading which marks a given section, the Scripture passage is quoted in which a "difficulty" is found, or which suggests a subject which may be profitably explained. Then a question is printed or a statement made in italics, which presents in brief form the matter to be discussed. Under the heading "Explanation," the author proceeds as seems to be required, giving the results of his own reading, or giving extracts from various authors bearing upon the point in hand.

There is a considerable amount of introductory matter in the volume, but instead of being placed all together, just after the preface, like a wall that must first be surmounted, it is judiciously scattered through the book at such places as seem to require it. The scope of the present volume is confined to matters of history, science, ancient religion, and language.

The object of the editor is a most worthy one. He has attempted to bring down to date and properly digest and arrange the information on many topics which is scattered through many books and magazines, in publications which are accessible only to the few. His selections are judicious, and usually very much to the point. The book is one which will prove of assistance to "Bible readers, Bible students, and Bible teachers." While he may not have added very much to the stock of information in existence, the editor has rendered a service in gathering facts and opinions from a great variety of sources, the main drawback being that he has failed to give citations of his sources for the benefit of those who might have desired to pursue matters further than he has here gone.

C. R. GILLET.

NEW YORK CITY.

**JESUS OF NAZARETH. I. His Personal Character; II. His Ethical Teaching; III. His Supernatural Works. Three Lectures before the Young Men's Christian Association of Johns Hopkins University.** By JOHN A. BROADS, D.D. New York: Armstrong, 1890. Pp. 105, 12mo, cloth, 75 cents.

The limitations of the book are hinted on the title-page. But one familiar with recent literature will feel that the author has made a singularly happy selection of the three topics he has chosen to present. Of lives of Christ growing rhetorical over the imaginary scenes, or made imposing with their display of dubious Talmudic lore, we have had enough. But the revival, in our day, of the sense for Christ's real humanity, together with the reaction we are undergoing, for ourselves, from our deification of machinery, has immensely increased the interest in Jesus as a character. The author shows at every turn, and repeatedly acknowledges his indebtedness to the author of "Ecce Homo," who was certainly, for English readers, the originator here. The lack of devout warmth of which the author, in his preface, speaks, may easily be pardoned. The devout simplicity with which he has let the character shine forth in its own light is better far. It is the ethical aspect of Jesus teaching which, more than all others, demands the attention of the day. It is his moral teaching which has been, perhaps, most questioned of late years. This is due partly to the undoubted ethical revival in the world's thinking in the midst of which we are. Partly it is due to the dying of that distinction between the religious and the moral interest, which the friends of religion were once silly enough to make. It is a system of morals with sanction from the unseen that the age feels that it wants. And it is this which, in briefest outline and most successful summary of the discussion which has been going on for years, the author labors to present. The third lecture has less of unity in its material and treatment. One misses the consistent conclusiveness which characterize the first two chapters of the book. The subject matter of the essay perhaps brings that with it. Current discussion has here reached much less that is universally admitted. At the same time, with all the evidence of the widest and most thoughtful reading which the book presents, it has seemed to me that, even now, a more simple, graphic, and luminous impression of the whole question might be made. It is, perhaps, its greatest merit that the book is so small; its conciseness is worthy of the highest praise. It is certainly matter for gratification that such work should be unhesitatingly addressed to just such an audience. It assumes much, and tends to create more, of interest on the part of the whole class of educated men in this country, in the results, at any rate, of the best theological labor of the time. EDWARD C. MOORE.

PROVIDENCE, R. I., October 31, 1890.

**DAS CHRISTENTHUM IN SEINER BEGRÜNDUNG UND SEINEN GEGENSÄTZEN. CHRISTLICHE APOLOGIK AUF ANTHROPOLOGISCHER GRUNDLAGE** (Christianity in its Grounds and in its Oppositions. Christian Apologetics upon an Anthropological Basis). By Dr. CHRISTIAN EDWARD BAUMSTARK. Three volumes. Heidelberg: C. Winter, 1889. (Gustav E. Stechert, 828 Broadway, New York.

In taking up a work of this kind for examination, one naturally desires to know in advance, if possible, the theological standpoint of the author.



He frankly says of himself that he was dissatisfied with the result of his theological studies in two universities, and felt the need of further and deeper research and independent study in order to obtain clear and settled convictions in regard to the Christian faith. In search of these he says: "On the one hand, I ventured into the camp of the enemies of Christianity, looking about in all directions, and not hesitating to follow the tracks of those who had gone farthest astray in irreligionism, even at the risk of losing my own faith in Christianity; and, on the other hand, I made myself thoroughly familiar with the apologetic literature of ancient and modern times, in the domain of both Protestant and Catholic theology, but especially examined Christianity itself in all its aspects, thoroughly and without prejudice."

He claims through studies of this character to have secured "the long needed and earnestly desired conviction of the truth of the Christian religion," and also to have been led to see "the untenableness of the antagonistic doctrines, which in their consequences run into the extreme of absurdity;" but he adds: "I realized also the unsatisfactoriness of previous works on the subject of Apologetics." "If we are to refute the objections of opponents, and to remove doubts that are presented to us, we need such an examination of the antagonistic doctrines as not only deals with their results in general, but also with the individual arguments, which only a specifically scientific work can accomplish. Many apologetists, too, limit themselves with refuting the antagonistic systems of cosmogony, starting with the idea that if this is done, the truth of Christianity will follow as a matter of course. But this idea is totally false; for if we prove that the systems of naturalism, pantheism, etc., are untenable, it surely is not positively shown that Christianity is the absolute truth. The many questions that suggest themselves when we attentively consider Christianity are not thereby solved, indeed, hardly even touched. . . . A principal mistake, finally, is this, that Apologetics generally bases itself upon an authority, either that of the Church or that of the Holy Scriptures. But it is surely not scientific to go hunting, lawyer fashion, after proofs for what has already been authoritatively assumed."

"It would have been of great service to me could I have found a work already prepared that met the demands of science. But as I found none such, I resolved to undertake the matter myself, convinced that I would thereby meet the wants of my ministerial brethren and render a valuable service to the science of theology."

He deprecates the present critical and almost comfortless (*trostlos*) condition of theology. He represents the historical basis of the Christian faith as having been shaken by the recent investigations of the critics; states that what is presented in the documents of the New Testament as original Christian doctrine has been reduced to the subjective views of the individual writers, who were to themselves more or less unclear; that the prevalent theory among the devotees of natural science regards the cosmogony that underlies the Christian faith as long since obsolete and absolutely untenable. He sees a similar hostility to exist between recent philosophy and theology, and sums up, as the result of the modern researches in natural and philosophical science, "that religion in all its grades, from Fetichism to Christianity, is explained as a psychologically comprehensible and even necessary *illusion*. Beyond this result theology, so far as it has entered with scientific earnestness into

these investigations, has not advanced a single hair's breadth."

We are not told by our author what "two universities" it was at which he studied, but he seems to assume that the training usually given in those institutions does not fit a young man for the office and work of the holy ministry. "The Church usages have true significance only under the presupposition of the truth of the Church's faith." But "his knowledge [*i.e.*, his way of thinking acquired in the university] tells him the opposite of that which he is to announce from the pulpit, and of what lies at the basis of all his official acts."

The remedy for all these evils our author finds not in bridging over the gaping chasm between science and the Christian faith by an appeal either to the legitimately established confessions of the Church or to the Holy Scriptures, much less by a resort, after the manner of the theologians of the negative tendency, to "mere phrases, which all honorable and sensible men turn away from, since they recognize them as what they are, as lies." "It is only science itself that can quell the conflict between science and Christian faith. Reasons that thinking propounds against the doctrines of Christianity can be met only by counter reasons; and if Christianity is attacked as a whole it can be vindicated only by systematic thinking that connectedly embraces the whole. But this systematic vindication of Christianity is Apologetics. Apologetics is, therefore, the means whereby the antagonism between faith and knowledge, Christianity and science, can be overcome, the contents of Christianity be proved to possess the character of objective truth, and thereby the science that discusses these contents—namely, theology, be shown to be entitled to rank as a separate science. If it accomplishes this, it further mediates between science and Church usages, and ought to be admitted to the circle of theological lectures, while it has hitherto been left to each clergyman to find out as best he can what he is to do with the objections that are raised against that which he has to teach in church and school."

In the opinion of our author, a system of Apologetics adapted to meet our present wants must be absolutely impartial, must give due credit to the enemies of the truth when they deserve it, must ignore every species of authority, must base its reasons solely upon the human self-consciousness (he utterly repudiates the theory of an innate God-consciousness, *Gottesbewusstsein*, Vol. II., p. 195), and must hold in close contact the facts of our self-consciousness and Christianity in its essential particulars, in order to see whether in this we can find the satisfaction of our deepest needs, the solution of our highest questions. Only when this question has in this way been examined and affirmatively answered has Apologetics performed its task in a scientific manner."

Claiming to have thus impartially and thoroughly discussed the subject of Christianity, with its proofs and its antitheses, our author reaches the following conclusions:

"1. If one, leaving out of view all traditionary Church teaching, contemplates Christianity solely in the light of historical criticism, it reveals itself as the religion of redemption, resting upon special divine arrangement, objectively manifested in historical facts, and the imparted information explaining these. In the presence of these facts negative criticism stands confounded.

"2. The theology of liberal Protestantism, which turns into mere ideas the doctrines of Christianity and holds redemption to be only a subjective proc-

ess, is an apostasy from Christianity, which it is sought to disguise only in an extremely artful and untruthful way.

"3. Only Christianity as the historically realized religion of redemption corresponds to our religious craving and our metaphysical needs; while in the extra-Christian religions the unappeased questioning and seeking for satisfaction makes itself felt, while the philosophical systems in their metaphysical consequences are totally untenable (haltlos).

"4. The only alternative, if we mean to think with logical consistency, is either to accept Christianity as the absolute religion, or, eschewing all supersensuous knowledge, to adopt *materialism*, with all its consequences, the ruin of all morality. But as the materialistic philosophy is shown to be untenable as well by anthropological facts as indeed by its consequences, there remains only *Christianity: the only metaphysical truth, the sole means of satisfying the human spirit destined for immortality.*"

CHARLES A. HAY.

GETTYSBURG, PA.

SEAT OF AUTHORITY IN RELIGION. By JAMES MARTINEAU, D.D., LL.D. London and New York: Longmans, Green & Co., 1890. Pp. xii., 664, 8vo, \$4.50.

Dr. Martineau is one of the most important personalities in the religious world of to-day. He brings to the discussion of religious and philosophical questions a sweetness of spirit, a varied and profound learning, and a keenness of insight equalled by few, and a mastery of English equalled by no man now living.

In the volume before us he puts into words the great question which really underlies all the religious thinking of the time—When and what is the Authority in Religion? What sufficient reason and justification can any man give to himself for trying to follow the guidance and obey the monitions of religion? All men recognize that this is not easy to do. To be religious requires strenuous effort, and entails the necessity of irksome restraints. *Why* should he submit to them? And, having made up his mind to do so, *where* shall he look for the divine Imperative?

Dr. Martineau arrives at the answer which we have long believed to be the true and Christian one. The only authority which does or can speak with cogency is one which speaks from within. It is the Divine within every man which is the only authority which can finally exact obedience. This, it seems to us, is but to say that the "Spirit of God bears witness with our spirit;" that "the kingdom of God is within;" that the final moral compulsion is "the answer of a good conscience toward God."

But the author reaches the conclusion along a path where we watch him with profound interest, but along which we cannot walk with him.

He first examines the Protestant notion that the *Bible* is the sole authority, and sets it aside as impossible. He rejects it for the reason that it seems to him, after a careful and independent study of the Holy Scriptures, that they are not what they purport to be either as authorship, date, contents, or trustworthiness.

But criticism is not his province. While he pursues it reverently, it becomes evident to all that he has neither the technical knowledge nor the habit of mind which would make his conclusions valuable.

He then pursues a similar course with the Roman notion that the *Church* is an ultimate and independent authority. Here his argument is vitiated by his prejudices. All men have prejudices—even Dr. Martineau. Those who have read his studies in Religion have noticed how impossible it is for an Independent and Unitarian to comprehend the mental attitude of an ecclesiastic and a sacramentarian.

His error seems to be in denying to the Bible and the Church that secondary and derived authority which is clearly theirs. He empties them of all meaning, and the place in which he finally sets them is one in which it is not worth while to make the effort which would be necessary to maintain them.

It is in his dealing with the ethical nature of man that Dr. Martineau stands pre-eminent. As to the origin of that nature, its processes, its powers, its limitations, its authority, his words are most weighty and his thought most luminous. His arraignment of the churches for their inability to see the facts of human nature and life as they are, and their subservience to a false and artificial anthropology, is something which should be laid to heart.

"The spreading alienation of the intellectual classes of European society from Christendom, and the detention of the rest in their spiritual culture at a level not much above that of the Salvation Army, are social phenomena which ought to bring home a very solemn appeal to the conscience of the stationary churches." Beyond question this is true, and the evil is due to a false anthropology more than to any theological error. The transcendent charm of Dr. Martineau is that, being himself filled with the very spirit of God, he is able to discern what is the spirit of man.

S. D. McCONNELL.

PHILADELPHIA.

LEHRBUCH DER PRACTISCHEN THEOLOGIE. Von Dr. ALFRED KRAUSS, Ord. Professor der Theologie zu Strassburg. Erster Band: Allgemeine Einleitung, Liturgik, Homiletik. Freiburg i. B.: J. C. B. Mohr (Gustav E. Stechert, 828 Broadway, New York).

The author in 1883 published a "Manual of Homiletics," but the present work is an entirely new one, using the former only as a suggestion of the points which needed to be more distinctly set forth. Dr. Krauss writes in a correct and forcible way, and treats his subject with fulness and accuracy.

The General Introduction gives an admirable conspectus of the literature from Chrysostom down to the present time, although, as is usual with German writers on theology, no reference is made to any American author. Then Dr. Krauss takes up the church, which he justly maintains is not coincident with the Kingdom of God, the church services and the theory of the same, which he considers to be that the church (*Heilsgemeinschaft*) edifies its own members and (*Heilanstalt*) is a means of salvation to others. This excludes church government, pedagogy and missions, which he thinks belong rather to dogmatics and ethics.

Liturgies are divided into principal,\* elementary, and constructive. The first he rests upon the

\* The use of this exotic name a translation of the German *principelle* may be excused for the reason that there is no other single term in English which will express the principles or grounds that underlie any given theme. Certainly we have no corresponding adjective.

priesthood of all believers, who are to worship not only individually, but as a body, and need to have the service so directed that each worshipper shall come into direct communion with his God. Under the second head the author begins by defining the relations between cultus and art, and maintains firmly that religious experience is never to be sacrificed for aesthetic interests; after which he discusses the elements of worship—prayer, psalmody, reading of the Scripture, confession of faith, sacred formulas (amen, etc.), preaching and symbols (lights in churches, crucifix), upon all of which points he speaks sensibly; and then turns to the externalities of worship, such as church architecture, times for service, church furniture and the clerical dress, as to which last he thinks that a peculiar garb corresponds to the Protestant idea of the minister as the leader of the people's devotions. The third head, constructive Liturgics, denotes those elements which make the worship a complete organism as a well-constituted whole. These are traced to their confessional origin, and then viewed in detail. They are the festivals of the church-year and the symbolic ordinances. Of the latter he specifies first the two sacraments and their ordination, confirmation, marriage and funeral services, concluding with such occasional services as dedication of a building, etc.

The rest of the volume is occupied with Homiletics. It begins with a review of the pulpit and pulpit training, good so far as it goes, but mainly confined to the Continent. Then comes the division into *material* homiletics, or what is to be preached (Scripture exposition, doctrine, morals), and *formal*, or how one is to preach. In his discussion of the former the author treats of the stuff for sermons in general, and then in reference to particular discourses, whether upon the greater or lesser festivals or at the administration of the sacraments, or on ordinary or extraordinary occasions. In regard to the latter, stress is laid upon the theme, the division, the introduction and the conclusion, after which style is discussed, with the mention of some common errors in the pulpit, and also a consideration of tropes and figures as a help to the proper presentation of the thought, the whole concluding with suggestions as to delivery and the preparation for it.

So far the treatise makes the impression of an acute and learned man treating an important theme with freshness and force. Dr. Krauss follows in no man's footsteps, although he is a disciple of Schleiermacher, but gives an independent and in the main correct view of Practical Theology within the limits he assigns to it. The book is, of course, calculated for the meridian of Germany; but if the second volume shall prove to be of the same character as the first, a translation of the whole would be an acceptable gift to the profession. The treatment is scientific, the temper is good, and the references to literature at the close of each section are full and valuable. Often it is a considerable advantage to have the truth presented from a point of view other than that to which one is accustomed.

T. W. CHAMBERS.

NEW YORK CITY.

MODERN IDEAS OF EVOLUTION AS RELATED TO REVELATION AND SCIENCE. BY SIR J. WILLIAM DAWSON, C.M.G., LL.D., F.R.S., etc. New York: Fleming H. Revell, 12 Bible House; Chicago, 148 and 150 Madison Street. 12mo, pp. 240.

The discussion of the hypothesis of evolution in

our day originated in the publication of Darwin's "Origin of Species," in 1859, more than thirty years ago. This discussion has been a very thorough one, theologians as well as scientists taking part therein, and so voluminous that the "literature of evolution" will, to-day, form a library of very respectable dimensions.

As in all such cases, the hypothesis has been modified from time to time to meet emergencies developed in the discussion, old arguments cast aside and new ones advanced; and this on the part of its assailants as well as its defenders. In such circumstances it is very desirable that we should have a statement of the present status of the discussion, both as it concerns the hypothesis itself and the arguments by which it has been supported. Such a statement Principal Dawson aims to give us in the little volume before us; and we know of no one who has taken part in the discussion thus far who is better fitted for this difficult task than he.

The hypothesis of evolution in its atheistic form—the form in which it was held by Charles Darwin, and has been defended by Professor Huxley—burdened as it is with all the objections to atheistic materialism—has never had many advocates in this country or in Great Britain; and at the present time, if we may trust the judgment of an able writer in the *Edinburgh Review* for April, 1888, "This theory, about which Darwin himself, before he passed away, spoke in vacillating terms, is already on its way to the lumber-room of discarded theories."

Of the hypothesis in general at the present stage of the discussion, Principal Dawson writes: "It will be the safest as well as the most candid and truthful course, both for the scientific worker and the theologian, to avoid committing himself to any of the current forms of evolution. The amount of assumption and reasoning in a vicious circle involved in these renders it certain that none of them can long survive" (p. 228). And again, "The man who, in a popular address or in a text-book, introduces 'the descent of species' as a proved result of science, to be used in framing classifications and in constructing theories, is leaving the firm ground of nature and taking up a position which exposes him to the suspicion of being a dupe or a charlatan. He is uttering counterfeits of nature's currency. It should not be left to the theologians to expose him, for it is as much the interest of the honest worker in science to do this as it is that of the banker or merchant to expose the impostor who has forged another's signature" (p. 55).

From the beginning of this discussion evolutionists have avoided giving their hypothesis a concrete form, and persistently clung to statements of it in general terms—e.g., evolution is "the transformation by successive differentiations of the homogeneous into the heterogeneous" (Spencer); "Descent with modification" (Darwin). In so far as I know, Darwin is the only one who has ever ventured to give us what he believed to be the evolutionary genealogy of man. In his "Descent of Man," Vol. II., p. 372, he writes: "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arborescent in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the quadrupeds, as surely as would the common and more ancient of the New World monkeys. The quadrupeds and all the higher mammals are probably derived from an ancient marsupial, and this through

a long line, either from some reptile-like or some amphibian-like creature, and this from some fish-like animal. In the dim obscurity of the past we can see that the progenitor of all the vertebrates must have been an aquatic animal, provided with bronchia, with the two sexes united in the same individual, and with the most important organs of the body, such as the brain and heart, imperfectly developed. This animal seems to have been more like the larva of our existing ascidians—"sea-squirrels, as they are commonly called—"than any other known form." Such is an outline of man's evolutionary genealogy as given us by Darwin twenty years ago. Why is it that neither Huxley, nor Spencer, nor Grant Allen, nor any other of the numerous disciples of Darwin who have written books upon the subject, has ever attempted to complete this outline genealogy? Is it because this hypothesis, when thus embodied in particular forms, disgusts them? That, like Falstaff, in the company he had pressed into the King's service, they are ready to exclaim: "If I am not ashamed of my soldiers, I am a soused gurnet. No eye hath seen such scarecrows. I'll not march through Coventry with them, that's flat."

GEORGE D. ARMSTRONG

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HAND-COMMENTAR ZUM NEUEN TESTAMENT. Bearbeitet von Holtzmann, Lipsius, Schmiedel, und v. Soden. Dritter Band. Zweite Abtheilung. Hebraerbrief, Briefe des Petrus, Jakobus, Judas. Bearbeitet von H. v. Soden. Freiburg i. B.: Mohr, 1890. (Gustav E. Stechert, 828 Broadway, New York.) 8vo, pp. viii., 182.

Soden agrees with recent writers in declaring against the Pauline authorship of the Epistle to the Hebrews, but he differs from most in this, that, as regards the name of the author, he neither votes for any existing hypothesis nor proposes a new one. The author of Hebrews was not a pupil of Paul, nor of the earlier apostles. He was a highly cultivated man, of independent views, at home in the Alexandrian and Philonean literature. He was surely acquainted with the Epistle to the Romans and with First Corinthians. A close relationship is said to exist between Hebrews, on the one hand, Ephesians and First Peter on the other.

Soden argues from internal grounds that the readers of the Epistle were not Jewish Christians, but Gentile converts. The Epistle shows, he thinks, that the readers were not in danger of falling away into Judaism, but into unbelief.

The lack of an epistolary introduction, and the alleged omission of the superscription in the earliest copies of the Epistle, are thought to confirm the author's view that it is a circular letter.

All suggestions regarding the readers—the secondary character of their evangelization, bloody persecutions in the past, renewal of these in the present, together with the dependence of the Epistle upon Romans, and Clement's early appreciative use of it, are held to suit and support the hypothesis, based on xiii. 24, that the readers were in Rome and elsewhere in Italy.

The Epistle is said to be constructed according to the principles of Greek art, and to consist of four parts: Prooemium (i. 1-iv. 13), Explanation (iv. 14-vi. 20), Demonstration (vii. 1-x. 18), and Epilogue (x. 19-xiii. 21). In the commentary this division is replaced, in part, by a different one.

Against Weiss, but in agreement with many recent writers, Soden holds that the readers of First Peter were Gentiles. The author of the Epistle

was Silvanus, who in v. 12 represents himself as the amanuensis of Peter. It was an act of piety on the part of Silvanus to write in the name of Peter. Silvanus probably wrote in Rome, figuratively styled Babylon, and in the time of Domitian, where Soden also puts the Apocalypse. In favor of Rome as the place of composition is the name Babylon (v. 13), for there is no trace of a mission of Peter to Babylonia; also the dependence of the Epistle on that to the Romans.

The Second Epistle of Peter is placed in the second quarter of the second century. There is strong internal evidence against its having been written by the author of the First Epistle. The readers were Gentile Christians. As regards the relation of the Epistle to Jude, the priority of the latter is maintained.

James, the Jeremiah of the New Testament, was probably not a brother of Jesus. Forms from the Old Testament crowd out that of Jesus, the fundamental thoughts of Christ are colorlessly presented, and there is lack of vivid reference to the great events of the apostolic age. It is inconceivable that the Epistle was written before Paul, or immediately after his time. The condition of the readers, the moralizing character of the Epistle, the total transformation of the leading conceptions of the Pauline sermon, the significance of persecutions, the conception of Christianity as a law, the limitation of miraculous power to the church officers, and the relation to early Christian literature—all point to a late date, perhaps later than Domitian. It was addressed to Gentile Christians at a time when the Jewish element played no rôle whatever.

The Epistle of Jude was possibly written by a younger brother of Jesus, and was probably sent to Christians in Asia Minor.

In his comments, Soden aims to present the exact thought of the text, not to give and refute others' views. He thinks it high time to break with the opinion that a commentary, in order to be profitable, must carry with it a collection of mummies. Perhaps some readers, when tried at times by the indistinctness of the author's statements and by his passing over not a few important texts without comment, may feel that a judicious selection of "mummies" would improve the book. The notes generally presuppose a good deal of acquaintance with the principles of exegesis and knowledge of the text in hand.

GEORGE H. GILBERT

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THE BOOK OF EXODUS (Expositor's Bible). By the Very Rev. G. A. CHADWICK, D.D., Dean of Armagh. New York: A. C. Armstrong & Son, 1890. 8vo, pp. xx., 442, \$1.25.

This volume consists of Expository Lectures on the basis of the Revised English Version of Exodus. With one unimportant exception, the order of the text is followed, paragraph by paragraph. The book is Homiletical rather than Exegetical, the evident intention of the author being to sum up the topics referred to and to indicate the practical lessons involved in them. In so doing, he makes the most of any subsequent allusions in Scripture to the events narrated here.

The plan pursued in the 442 pages is this: a section is taken, longer or shorter, and its general contents are given; then passages and persons of both ancient and modern times, that seem to the author to present parallels, whether in Scripture or out of it, are mentioned; and, finally, a number of spirit-



ual lessons are inculcated. Some of these are extremely good; as when we are taught by the instance of Bezaleel that all gifts are divine, and that the Holy Spirit invites men to all the avocations of life. Many of the religious ideas in Exodus, notably those involved in the descriptions of the plagues, are used for an apologetic purpose.

Occasionally our author attempts minute exegetical work. In such cases he does not always give a clear notion of what his conclusion is, as, for example, in his discussion of the words which are translated "harden" (pp. 114 ff.). Sometimes his exegetical imagination is too vivid, as in his description of the passage of the Israelites across the Red Sea, when he first supplies "flying foam," of which there is no hint in the text, and thereupon constructs an argument for baptism by sprinkling (p. 212).

It is difficult to grasp the author's meaning when he uses the term "type," although one entire chapter is devoted to "The Typical Bearings of the History." He says, "One can scarcely venture to speak of the death of Herod, when Jesus was to return from Egypt, as being deliberately typified in the death of those who sought the life of Moses. But it is quite clear that the words in St. Matthew do intentionally point the reader back to this narrative" (p. 81). Elsewhere he claims that an analogy may constitute a type where there are real and deep resemblances, due to the mind of God or the character of man (pp. 4, 265, etc.).

The author's critical position is to be derived from detached remarks throughout the volume, though it was foreign to his purpose to introduce any detailed argument for his view. He seems to imply that incidental allusions in the New Testament to supposed facts of Old Testament history or chronology cannot be adduced as decisive evidence (p. 197). In two places, at least, he allows for a certain use of documents by the writer of Exodus (pp. 184, 367), but he makes no allowance for different points of view in different documents, nor for diverse authorship. Instead of this, he speaks of repetition (p. 199); and in one instance, where the description of the Tent of Meeting is with difficulty harmonized with that of the Tabernacle, he supposes a second tent pitched by Moses, who thereby "made a noble adventure of faith" (p. 435). Indeed, he seems to regard the book in its present form as a unit and written by Moses. Thus he sets before us two alternatives, Mosaic authorship or subsequent invention (p. 28), religious romance (p. 108) or post-exilic forgery (p. 374); and he claims that the suppositions of revision (p. 179), later invention (p. 338), myth, or legend (pp. 40, 84) are improbable or absurd. He asserts that the laws and narratives are natural if we hold to their Mosaic origin (pp. 201, 217). In these passing allusions, our author gives very little insight into the fundamental positions of the later critics of the Hexateuch, and says nothing about the arguments by which they have become somewhat entrenched in these positions. To refute an argument successfully, one must be able to appreciate its force.

The book breathes a devout spirit, is valuable for its practical suggestions, and so doubtless fulfills the purpose for which it was written. The scholar need not expect to find any new light thrown upon the pages of Exodus. The publishers have given an attractive appearance to the volume, and type errors are rare.

CHARLES RUFUS BROWN.

NEWTON THEOLOGICAL INSTITUTION,  
Newton Centre, Mass.

TRUTHS TO LIVE BY. A Companion to "Every day Christian Life." By FREDERIC W. FARRAR, D.D., F.R.S. New York: Thomas Whittaker, 1890. Pp. xii., 372, 12mo, cloth, \$1.25.

One of the beauties of this volume lies in the fact that the sermons which it contains were "not written with any view to publication, but addressed from week to week to a general congregation." While avowedly "devoted almost exclusively to the exposition of doctrine," they are forcible illustrations that "practical preaching," to be really such, must have a background and substratum of dogmatic teaching. Those in the various denominations who are most vociferous in their demands for the "practical" will be found to be those who are averse to "dogma" in any form, and who can only be persuaded to take it "unsuspiciously, as children do calomel in jelly."

The author has attempted in plain and simple terms, without the technical terminology of the schools, to set forth some of the most essential Christian truths, especially as these may be drawn from the words of John and Paul. The mention of a few of the titles of the sermons will suffice for the whole—"Jesus Christ the Son of God, the Source of Life;" "Nature of Man;" "Sin;" "Divine Remedy for Sin;" "The Law Cannot Give Life;" "St. Paul's Theology," etc.

Appended to the book are three Christmas carols and an Easter carol by the author.

C. R. GILLET.

UNION THEOLOGICAL SEMINARY.

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**Halévy, J.** Recherches bibliques. 11e fascicule. Versailles: Cerf, 1890. Pp. 467-504, 8vo.

**Hall, M. H.** The Builders of the Church in Northumbria. (Lives of Paulinus, Hilda, Chad, Bede, etc.) London: Masters, 1890. Pp. 112, 8vo, 2s.

**Haupt, Herm.** Waldenserthum und Inquisition im Südöstlichen Deutschland. Freiburg i. Br.: Mohr, 1890. Pp. iv., 126, 8vo, 3.20 mk.

**Heffermehl, A. V.** Geistliche Møder i Norge. Et Bidrag til den norske Kirkes Historie efter Reformationen til 1814. Christiania, 1890. Pp. ii., 203, 8vo, 4.80 mk.

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**Hutton, R. H.** Cardinal Newman. Boston: Houghton, M. & Co., 1890. Pp. iv., 251, 12mo, \$1.00.

**Jahn, Alb., Dr.** Πρόλογος ἐκ τῆς χαλδαϊκῆς φιλοσοφίας. Eclogæ et Prologus de philosophia Chaldaica sive de doctrina oraculorum Chaldaicorum. Nunc primum ed. et commentatus est. Accedit hymnus in deum platonici, Vulgo S. Gregorio Nazianzeno ascriptus, nunc Proclo Platónico vindicatus. Halle a. S.: Pfeffer, 1891 (1890). Pp. xii., 77, 8vo, 6 mk.

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**Ris Lambers, C. H.** De Kerkhervorming op de Veluwe, 1523-1578. Barneveld, 1890. Pp. viii., 301, 40s, 8 mk.

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**Willcox, G. B., Rev., D.D.** The Pastor amidst his Flock. New York: Am. Tr. Soc., 1890. Pp. 186, 12mo, \$1.00.

**Wimpffen, Max V.** Kritische Worte über den Buddhismus. Wien: Konegen, 1890. 8vo, 1 mk.

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**Wright, E. J. D.** Sunbeams on my Path; or, Reminiscences of Christian Work in Many Lands. London: Nisbet, 1890. Pp. 134, 8vo, 2s. 6d.

**Young, L. F., Rev.** Studies in Bible and Church History and Doctrines; prepared for the use of Epworth League; with an introduction by J. F. Marley, D.D. Cincinnati, O. Printed for the author, West. Meth. Bk. Conc., 1890. Pp. 96, 16mo, 40 cts.

**Zahn, Theod., Prof., Dr.** Geschichte des neutestamentlichen Kanons. 2. Bd.: Urkunden und Belege zum 1. und 3. Bd. 1. Hälfte. Leipzig: Deichert, 1890. Pp. iv., 408, 8vo, 10.80 mk. (I. und II., 1., 34.80 mk.).

#### ERRATA IN LAST NUMBER.

Page 88, column 1, paragraph 2, line 4, separate "in" and "flux."

Page 88, col. 1, par. 3, line 1, for "connected" read "corrected."

Page 88, col. 2, par. 1, line 14, for "our" read "an."

Page 89, col. 1, par. 1, line 4, for "misuse" read "universe."

Page 89, col. 1, par. 2, line 1, for "observation" read "observation."

Page 89, col. 2, par. 1, line 13, for "consorted" read "contorted."

Page 89, col. 2, par. 1, line 21, for "classification" read "clarification."

Page 89, col. 2, par. 2, line 2, insert comma or dash after "relations."

Page 90, col. 1, par. 1, line 2, put comma after not before

"likewise."

Page 90, col. 1, line 5 from bottom, for "important" read "impatient."

Page 92, col. 1, par. 2, line 5, for "expression" read "expansion."

Page 157, column 1, line 7, for "way" read "more."

#### NOTICES OF MAGAZINES.

We take great pleasure in calling attention to two recent issues of Houghton, Mifflin & Co., which will make appropriate Christmas presents. The first is the edition of Lowell's charming poem, "The Vision of Sir Launfal," daintily bound and prettily illustrated with photogravures. The poem teaches a lesson of philanthropy from Christian motives, in tender and poetic language. It has had also the great honor of furnishing several of our "familiar quotations." The volume is a 16mo of 48 pages. It has a portrait of the author as he was forty-eight years ago. The other book is also a new edition of a favorite, Thomas Hughes's "Alfred the Great." The pictures are very pretty, and the book itself is well worth reading. It was originally a volume of Macmillan's *Sunday Library*.

THE CENTURY for December presents its readers with some Christmas features in the shape of a story by Joel Chandler Harris, entitled "A Conscript's Christmas," and a poem by President Henry Morton, of the Stevens' Institute, called "Christmas." The other articles are General John Bidwell's "Life in California before the Gold Discovery" (illustrated), and Guadalupe Vallejo's "Ranch and Mission Days in Alta California" (illustrated); "Franklin in Allegory," by Charles Henry Hart (illustrated); "Laurels of the American War in 1812," by Edgar S. Maclay (illustrated); "The Border Land of China" (Tibet), by W. Woodville Rockhill (illustrated); "Some Views on Acting," by the world-wide famous tragedian, Salvini; "The Record of Virtue: an Experiment in Moral Chemistry," by Anna Garlin Spencer; "Midwinter Storm in the Lake Region," by William Wilfred Campbell; "Can a Nation Have a Religion?" by Rev. Dr. Lyman Abbott; "Ecce Signum," by Stephen Henry Thayer. The fiction embraces "The Cynical Miss Cathervault," by Richard Harding Davis; "Colonel Carter, of Cartersville," by F. Hopkinson Smith (Part II.); "A Pair of Old Boys," by Maurice Thompson; "Sister Dolorosa," by James Lane Allen; "Marthy Virginia's Hand," by George Parsons Lathrop; "Fourteen to One," by Elizabeth Stuart Phelps. The poetry of the number embraces James Whitcomb Riley's "Some Boys;" Austin Dobson's "To a Friend across the Sea;" Celia Thaxter's "My Hollyhock;" George Parsons Lathrop's "Marthy Virginia's Hand."

LITERARY CORRESPONDENT for December has no special Christmas article. The complete novel is by Captain Charles King, who writes a great deal, and is entitled "An Army Fortia." The manner in which the public press is apt to malign army officers with-

out sufficient investigation into the charges preferred is strikingly brought out. Mr. Joel Cook, of the Philadelphia *Ledger*, gives "A Glance at the Tariff." The first glance given by the general public at the McKinley Bill resulted in the grim determination to ruin politically every man who had voted for it, and accordingly the last election was a Waterloo for the Republican Party. Mr. H. C. Walsh writes on the Bermuda Islands, which, it seems, are gradually falling under the sway of American enterprise. W. W. Crane, in his article, "Types in Fiction," takes up the cudgel against those authors "who select some particular locality or district and take its inhabitants as specimens of a type." He objects to authors diverting their energies to portraying people not as individuals, but as samples of a certain type. "Book Talk" is contributed by Frederic M. Bird, who, under the title of "Two Houses," speaks of a couple of recent novels that have attracted considerable attention—Signor Verga's "House by the Medlar-Tree" and Thomas Janvier's "Aztec Treasure-House." Mr. Bird takes Mr. Howells to task in a clever and good-natured way for some ex-cathedra utterances in a preface to the first-named book.

Mr. Ward McAllister's "Society as I Have Found it," which was plainly written to order, and has been a financial success, is reviewed in an amusing way. There is poetry of varying excellence from that strange man, Walt Whitman, by Daniel L. Dawson, S. D. S., Jr., and Minna Irving.

HARPER'S for December is a decided departure in the way of cover for this remarkably staid magazine, for it commends and illustrates Christmas good fare. Opening the number itself, we find an article on "As You Like It," the third of the series in the comedies of Shakespeare. The comments on the play, written by Andrew Lang, are accompanied by eleven beautiful illustrations (including the front-piece, printed in tints) from drawings by Edwin A. Abbey. Charles Dudley Warner, in an article entitled "The Winter of our Content," relates many interesting facts regarding the climatic influences of southern California. The article is accompanied by numerous illustrations from photographs and from drawings by the foremost artists. Theodore Child writes concerning "A Pre-Raphaelite Mansion"—the famous Leyland residence in London—and describes the art treasures which it contains. His article is illustrated from paintings by the distinguished English artists, Rossetti, Burne-Jones, and G. F. Watts. Pierre Loti contributes an article about "Japanese Women," which is very fully illustrated from paintings by H. Humphrey Moore. The fiction is appropriate to the holiday season. It includes "A Christmas Present," by Paul Heyse (illustrated by C. S. Reinhardt); "Flute and Violin," a story of Old Kentucky, by James Lane Allen, with twenty-one illustrations by Howard Pyle; "Plaski's Tournaments," by Thomas Nelson Page (illustrated from a painting by J. W. Alexander); "Mr. Gible Col's Ducks," by Richard Malcolm Johnston (with an illustration by A. B. Frost); "A Speakin' Ghost," a dialect story by Annie Trumbull Slosson, and "Jim's Little Woman," by Sarah Orne Jewett. The Editorial Departments, too, have a distinctive holiday flavor. George William Curtis, discoursing upon the modern Christmas, argues that the enjoyment of true pleasure is not only a Christian privilege, but a religious duty.

THE COSMOPOLITAN for December has the following table of contents: "Away on the Mountain, Wild and Bare" (frontispiece); "The Passion Play at Oberammergau" (illustrated), by Elizabeth Bisland; "The Race" (poem), by George Edgar Montgomery; "The Cruise of the Sonoma" (illustrated), by T. H. Stevens; "Collections of Tenets" (illustrated), by Eliza Rubenah Seidmore; "The Army of Japan," Part II. (illustrated), by Arthur Sherburne Hardy; "Hymn" (poem), by John W. Weidmeyer; "Field Marshal von Moltke" (illustrated), by James Grant Wilson; "Mrs. Pendleton's Four-in-Hand" (illustrated), by Gertrude Franklin Atherton; "Literary Boston" (illustrated), by Lillian Whiting; "Equanimity" (poem), by William Wheeler; "A Famous First-Piece" (illustrated), by Herbert Pierson; "The Birds of Nazareth," poem (illustrated), by Elizabeth Akers; "The Pursuit of the Martyrs," Part II. (illustrated), by Richard Malcolm Johnston; "Hymn" (poem), by Marion M. Miller; Review of Current Events, by Murat Halstead; "Social Problems," by Edward Everett Hale.

THE ATLANTIC MONTHLY for December has this table of contents: "The House of Martha," IX.-XIII., by Frank R. Stockton; "On the Translation of Faust," by William P. Andrews; "Non Sine Dolore," by R. W. Gilder; "The Wife of Mr. Secretary Pepps," by Margaret Christine Whiting; "Song," by Thomas William Parsons; "The New Departure in Parisian Art," by Birge Harrison; "Felicia," XI., XII., by Fanny N. D. Murfree; "Sir Walter Raleigh of Youghal in the County of Cork," by Louise Imogen Guiney; "The Encounter," by Helen Gray Cone; "From King's Mountain to Yorktown," by John Fluke; "Helmweh," by Sophia Kirk; "Pan the Fallen," by William Wilfred Campbell; "The United States Looking Outward," by A. T. Mahan; "Carriage Horses and Cobs," by H. C. Mervin; "But One Talent," by Oliver Wendell Holmes; "Cardinal Newman," "Ancient Athens for Modern Readers," "Two Books of Verse," "Mr. Woodberry's Criticism," "The Contributors' Club," "Books of the Month."